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AN EXPOSITION
Vpon the Epistle of
S. Paule the Apostle
to the Ephesians :

By S. IOHN CHRYSOSTOME,
Archbishop of CONSTANTINOPLE.

*Perused, and authorized, according to an
order appointed in his Maiesties
Injunctions.*

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To the Reader.



O O D Reader,
whereas the Au-
thor of this trans-
lation, hath a
long time trauai-
led in this excellent
worke, of that wor-
thy Father, Saint
Iohn Chrysostome, purposing there-
by, that the same might onlie serue to a
priuate vse, and for the behoofe of a few
deare friendes: the partie notwithstanding
hath bene perswaded, to assent, that
the same may now be made common, to
the benefit of many. For, as the wise man
saith, wisdom that is hidde, and trea-
sure that is not seene, what profit is in
them both? And as the Sunne giueth
light to all, and the beames thereof, the

¶.ij.

more

To the Reader.

more cleare they do shine, the greater is the glory of the Sunne, and benefit of the creatures : euen so the beauenlie wisdom of God, giuing light to our vnderstanding, the more cleare, and with the greater abundaunce it sheweth it selfe, the greater is Gods glorie, and our commoditie. And amongst manie, there are two causes, which moue to the publishing hereof : the one, the excellencie of the worke, the other, the publike benefit by the translation . The treatie is the more notable, because this Epistle of S. Paule, containeth profound, and deepe matter, and doth open the great and hidde mysterie of the calling of the Gentiles. As the whole Epistle consisteth of two parts, that is, of doctrine, and exhortation : so doth the expositor S. Chrysostome follow the holie Apostle, in either of them : in doctrine, deepe, and pithie: in exhortation,

To the Reader.

tion, vehement, & earnest: vsing in both, most pithie reasons, weightie arguments, large amplifications, notable comparisons, apt similitudes, eloquent repetitions, most worthie examples. The time, wherein this golden father Chrysostome liued, seemeth to be the golden age, wherein religion, and learning, were lincked together, with true pietie: in the which time, being about foure hundreth yeares after Christ, not onlie this author, but also Gregorie Nazianzen, and Basil the great, liued, who were ζῶντες, that is, of one time: and with the said father, verè lumina Græciæ, the verie lightes of the Greeke Church, for their great learning, and sanctitie of life: yea, it was the time, wherein, not onlie they of the Greeke, and East Church, but also the most notable, and learned fathers of the West Church, as S. Ambrose, Hierome

To the Reader.

and Augustine, did likewise flourish. As for the translation, the benefit thereof shall easilie appeare, forasmuch as, that which before was the commoditie of a few, shall now redound to manie. If it may please the diligent and learned reader, to cōferre the same with the Greeke, he shall easilie perceave, the labour taken herein: somtimes by correcting of the Greeke copie, corrupted through negligence of the Printer: sometimes by adding to the Greeke, some words, by a parenthesis, for the better opening of the sense: the quotations of the places of the Scriptures, cited by the author: notes also added in the margent, for the better vnderstanding: and last of all, a Table annexed vnto the same, after the order of the Alphabet, containing the principall matters, herein intreated. Thus, good Reader, thou hast, offered vnto thee,

To the Reader.

thee , in thy mother tongue , this golden worke, of this godly and learned father. Reade, and then iudge. God of his mercie graunt that, which the expositor most often wisheth, that we may beleeeue, and liue worthy the Gospell, and so attaine to those good things, which are promised, by the grace , and kindenesse of our Sauiour Christ: to whom, with the Father, and the Holie Ghost, be all honour, and glorie, now and for euer. The 24. of December, in the yeare of our Lord Christ.

1 5 8 1.



TO THE RIGHT
Honourable Lady, Anne
Countesse of Oxenforde,
Grace and fauour from God.



ALOMON, that
wise King (right Ho-
nourable Ladie,) a-
mongest others, hath
this golden prouerbe,

Fauour is deceitful, & beautie is a vaine Prou. 31. 30.
thing : but a Woman that feareth the
Lord, shée shall be praysed. VVhere-
by he sheweth, that all things in this
worlde are vaine and transitorie: yea,
All the glorie of man to be but as a fading Esa. 40. 6.
floure (as the Prophete cryeth :) But
the grace and fauour of God, and his

A.j. true

THE EPISTLE.

true feare & seruice to be permanent,
and alwayes to remaine, to the praise
and blessing, both of themselues, and
their posteritie. The worthie exam-
ples, and the famous memorie, with
praise of the godlie in all ages, may be
a prooffe heerof. The Translatour of
this worke, hauing trauayled in the
Englishing of this godlie, and learned
*Exposition of S. Iohn Chrysostome, vpon
the Epistle of S. Paule to the Ephesians,*
being one, that wisheth vnto you and
yours, the cōtinuance of Gods grace,
with the increase of all blessings, in to-
ken therof, hath thought good to send
the same vnto you, as a mirror to be-
holde true godlinesse and ver-
tue, and to know how to
serue and please God
in all things.

The 24. of December. 1581.



The Argument of the Epistle to the Ephesians.



EPHESVS is the mother Citie of **ASIA**, and was dedicated to **DIANA**, and there chiefly they honored hir for their Goddesse. And they vsed so much superstition (*therein*), that they woulde not so much as publish the name of him that had burnt hir Temple, for it was wholly

EPHESVS, the mother Citie of ASIA, was famous three waies First, by the honor of DIANA.

contumed with fire.

And the blessed man **IOHN** the Euangelist, for the moste parte continued there: for both he was banished there, and there also he dyed. Furthermore also Saint Paule left **Timothie** there as he sayth, writing vnto (*Timothie*) himselfe, *Euen as I exhorted thee to remaine at Ephesus.*

Secondly, by the presence of Saint Iohn the Euangelist, and also of Timothie.

And many of the Philosophers, especially those that flourished about **ASIA**, were there. For it is said also, that both **PYTHAGORAS** came from thence at that time, and all that did professe the *Ionicke* Philosophie. There a man may finde, euen vnto this day, many Philosophers of the sect of **PARMENIDES**, & **ZENO**, and **DEMOCRITVS**.

Thirdly, because it was a seate for great Philosophers. PYTHAGORAS. PARMENIDES. ZENO. DEMOCRITVS.

I speake of these things not without cause, but to shewe that **S. Paule** when he wrote vnto them, had need of much labour

Thereupon this Epistle required she more labour.

A.

labour

1. 9. 2. 3. cap. 1. 3. ca. 18. Tim. 1. 3.

labour and studie.

*This Epistle
handleth profound
matters, because
they were cate-
chized before.*

It is also said, that S. Paule did commit vnto them mat-
ters of deeper sense, in respect that they were already cate-
chized. So this Epistle is full of high sentences, & doctrines.

Hee writeth this Epistle from ROME, being there in *Eph. 6. 12.*
bondes, euen as he himselfe saith: *19.* *Pray for me, that vte-
rance may be giuen vnto me, that I may open my mouth boldly,
to vter the misterie of the Gospell, for which I am a messenger
in chaines.*

*Matters of verie
high sense, & ex-
ceeding weightie.*

And it is ful of matters of very high sense, and exceeding
waightie: for he speaketh these things here, which he hath
spoken almost in no place. As when he saith, *To the intent,*
that vnto Rulers, and Powers, in heauenly places, might be kno- *Eph. 3. 10.*
wen, by the Church, the manifold wisdom of God. And againe.
He hath raised vs up, and set vs with him in the beauenly pla- *Eph. 2. 6.*
ces. And, *that also which was not made knowne to other generati-* *Eph. 3. 5.*
ons, as it hath bene now reuealed to his holy Apostles, and Pro-
phets, in the Spirit, that the Gentiles should be coheires, and
of the same bodie, and parteners together, of his inheritance in
Christ.

AN





AN EXPOSITION Vpon the EPISTLE OF

S. PAVLE THE APOSTLE TO

THE EPHESIANS: BY S.

Iohn Chrysostome Archbishop of
Constantinople.

¶ The first Sermon.

The first Chapter.

PAVLE an Apostle of IESVS
Christ, by the will of God, to
the Saints which are at E-
phesus, and to the faithful in
Christ Iesus.

Grace be unto you, and peace from God
our father, and the Lord Iesus Christ.



Behold the word (By) how
he applyeth it unto the father.
What then? Shall we say that
the father is lesse: In no wise,
he addeth:

*The word (By)
proueth not in-
ferioritie.*

To the Saints which are
at EPHEVS, and to the
faithfull in CHRIST IESVS.

A. y.

Behold

Holier men in
this life, married
hauing wives &
childre, are cal-
led Saintes.

Virtue, neerer
Christ, more
plentiful, and
sare afterwards

Grace is the
cause, that God
is our father.

The incarnatiō
of Christ, is of
Grace, & for vs.

Blessings tem-
porall.

Behold, he calleth now hauing children, and seruants, by the name of Saintes, and that plainly appeareth by the end of his Epistle. As when he saith: *Wives be subiect to your owne husbandes. And againe: Children be obedient to your parentes. And, Seruantes obey your Maisters.* Let vs consider what flouthfulnesse there is, among vs now, and how rare a thing vertue is and how great plentie there was at that time of vertuous men, so that euen men giuen to worldlie businesse, are called Saintes, and faithfull.

» Grace be vnto you, and peace from God our father,
» and from the Lord Iesus Christ.

After he had called it Grace, he calleth **G O D**, our father, for this is a token of that grace. how? Heare what he saith in an other place: *And because ye are sonnes, God hath sent out the spirit of his sonne (into your hearts) which crieth Abba, father.*

» And of the Lord Iesus Christ.

For both Christ was boyne for our sakes, and boyne in the flesh.

» Blessed be God (saith he) and the father of
» our Lord Iesus Christ.

Behold, he is called the God of him that toke flesh, and if you will not so (he is called) the father of God the word.

» Which hath blessed vs vvith all maner of
» spirituall blessings in heauenlie things, in
» Christ.

Here he priuily toucheth the Jewish blessing. For that was a blessing indeede, but not spirituall, as for example: *The Lord blesse thee, he shall blesse the fruite of thy wombe, and shall blesse thy comming in, and thy going forth. But it is not so in our blessing. But how?*

» In all spirituall blessing.

For

Ephes. 5.2

Ephes. 6.1

Ephes. 6.5

Galat. 4.6

Dent. 7.13

Dent. 28.3

5.6.

thou art become fire, thou art become his sonne, thou art become lust, thou art become his brother, thou art become heire together with him, thou reigneſt with him, thou art glorified with him, all things are gratiouſlie giuen vnto thee. For it is ſaid, *How, ſhall not God giue vs all things with him?* Why firſt fruites is worſhipped of Angels, of Cherubin, of Seraphin: what lacketh there moze?

„ With all ſpirituall bleſſing.

Here there is no fleſhlie thing (to be thought of.) Therefoze he hath taken out of our mindes all ſuch fleſhlie things, ſaying: *You ſhall haue afflictions in the world, that he might bring vs to theſe ſpirituall things.* For, as they which haue carnall things, can not heare of ſpirituall things: ſo they that are partakers of ſpirituall things, can not attaine vnto them, except firſt they renounce fleſhly things. What meaneth he by

„ Spirituall bleſſings in heauenly things?

He ſaith not in earth, as it was ſaid amongſt the Jewes.

You ſhall eate the good things of the earth, (you ſhall goe) into a land that floweth with milke and hony: God ſhall bleſſe thy land. Here is no ſuch thing. But what then? He that loveth me, will keepe my commandements: and I, and my father, will come vnto him, and make our abode with him. He that heareth theſe my wordes, and doth them, ſhall be likened vnto a wiſe man, which hath built his houſe vpon a rocke, & the windes blew, and the floudes came, and beate violently againſt that houſe, and yet it fell not, for it was founded vpon a rocke. What els is meant here by the rocke, but heauenly thinges, which are not ſubiect to any change? For whoſoever ſhall confeſſe me (ſaith Chriſt) before men, I alſo will confeſſe him, before my father which is in heauen: and whoſoever ſhall deny me, I alſo will deny him. And againe, Blessed are they that are pure in heart, for they ſhall ſee God. And againe, Blessed are the poore in ſpirit, for theirs is the kingdom of heauen. And againe, Blessed are ye when men perſecute you, for righteousnes ſake, for your reward is

A.ij.

great

ſpirituall.

All things are gratiouſly giuen vnto vs by Chriſt.

The fleſh and the world muſt be reieſted, and ſpirituall thinges ſought.

Bleſſings in earth.

Bleſſing in heauenly things to them that haue their conuerſation heauenly.

What is meant by a rocke.

great in heauen: Do you see, how in euery place he maketh mention of heauen, in no place of earth, nor of things in the earth? And againe, Our conuersation is in heauen, from Philip. 3. whence we looke for a Saviour, euen the Lord Iesus. And againe, 20. Not setting your mindes vpon earthly things, but vpon heauenly things. Coloss. 3.

„ In Christ Iesus.

All cometh to vs by Christ, & the Iewes, receiuing by Moses, differ from vs, both in the maner, and in the Mediatour.

What is to say, in those things that are by Christ Iesus. This blessing came not by Moses, wherefore we differ from them, not only in the maner (of blessing) but also in the mediator, as also he saith in the Epistle to the Hebrewes. *And Moses was faithfull in all his house, as a seruant, for the witnesse of those things which should be spoken: but Christ as the sonne ouer his owne house, whose house we be.* *Hebr. 3.*

„ According as he had chosen vs in him,
„ before the foundations of the world were
„ laid, that we should be holie, and without
„ out blame before him.

The father hath both blessed vs, and chosen vs, in christ.

Christ is our Iudge, and receiueth vs to his glory.

God hath fauourably ordained his children by his eternall counsaile.

This is that he saith, loke by whom he hath blessed vs, by the same he hath chosen vs, Therefore he himselfe will giue vs all these things there. He him selfe is our Iudge, and he will say, *Come ye blessed of my father, inherit the kingdom prepared for you, from the foundations of the world.* *And againe, Where I am, there I will that these be also.* *And almost in euery Epistle, the Apostle doth labour to shew, that things belonging to our profession are not of later time, but that these things haue bene determined from long time before, neither that they come of a repentance, but that it hath bene so ordained by his eternall counsell, and provided before, & that this is (token) of great fauour. What meaneth he when he saith:*

„ He hath chosen vs in him?

Christ hath rightly ordered this, by saith in him, euen before we were borne, or rather before the foundations of the world

Matt. 23. 34.

Joan. 14. 17. 24.

100; so were laid. And he well calleth it *incomprehensible*, y^e is, a foundation low laid, shewing, that it was founded, as it were from some great height. For the height of God is great, and unspeakable, not in place, but by distance of his nature. And there is great difference, betwene the creature, and the Creator. Let the hereticks be ashamed, that heare these things. Wherefore did he chose vs?

„ That we shoulde be holy and without blame before him.

Least therefore thou shouldest say, that faith is sufficient only, because he hath chosen vs, he addeth also good life. Therefore he chose vs, and to this intent, that we should be holy, and without blame. He chose also the Jewes in times past. One will say, what nation is this that he hath chosen from other nations? If men, when they make choise, do chose the best, much more doth God so. And when any are chosen, it is a token both of Gods saourable goodnesse, and of their owne vertue: For it can not otherwise be, but that God would chose the best. He him selfe made vs holy: But it is our partes to remaine holy. He is holy, which is partaker of faith: he is without fault, that hath a blamelesse life. But God doth not require simply this holinesse, & innocency, but that we appeare such before him. For there be some that be holy, and blameles, but they are so accounted among men, which are like vnto painted sepulchers, as those that are clothed with sheepe skinner. But God requireth not such, but rather such as y^e Prophet speaketh of, According to the purenesse of mine hands, what purenesse then? He requireth that holinesse which is before his eyes, which y^e eye of God doth see, for god deedes belong to the Saints. And then he ascendeth againe to his grace, for it proceedeth not of labour, but of loue. Neither of his loue only, but of our vertue too. For if it proceeded of his loue only, then all men should be saved. Again, if it came of our vertue only, his coming was superfluous, and all thinges done by him in the flesh. But it proceeded, neither of loue onely, nor of our vertue,

God is high in distance, not of place, but of nature.

Certaine hereticks denied God to be incomprehensible.

Chrysost. rom. 5. God chooseth faith that sheweth frutes of good life.

God chooseth the best both waies.

Gods election respecteth not hypocriticall honestie & holines, but that which he seeth to be inward, and hartie.

The cause, not our labour, but Gods loue, who respecteth our vertue by his grace.

but

of both together. For he saith he chose vs, and he that cho-
leth knoweth what he cholet. He saith:

„ Hauing predestinate vs through loue.

Virtue can saue
none, if Gods
loue were not.

But vertue could haue saued none, if loue had not bene.
For tell me, what profit could S. Paule haue gotten? What
god deede could he haue done. *If Christ had not called him from*
aboue. And for the loue he boze him, he dreynt him vnto him
selfe. But that specially, to vouchsafe vs of so great things,
was of his loue, not of our vertue. For, that we became ver-
tuuous, and beleued, and came vnto him, this also came of
him that called vs, but yet it is ours also. But to vouchsafe
vs so great honour, after we are come, that straight waies he
bringeth vs, from enmitie, to adoption, it is indeade ex-
ceeding loue. He saith:

Act. 9.

Act. 22.

Galas. 1.

Rom. 1.1

Virtue and be-
leeffe are of
him that called
vs, and loued
vs.

„ Hauing predestinate vs through loue, to
„ be adopted through Iesus Christ, vnto
„ him selfe.

There is no-
thing for vs,
without the fa-
ther predesti-
nate, and the
sonne bring
vs to God.

See you now, how there is nothing without Christ?
Nothing without the father? The one did predestinate: the
other brought vs to God. And this he saith, extolling the
things that haue bene done, euen as he saith in an other
place: *And not only (that) but also we do reioice, through our Lord*
Iesu Christ. For great are the things that are giuen vs, and
yet they are much greater, in that they are giuen through
Christ, because he sent not any seruant vnto seruants, but
euen his only begotten sonne him selfe. He addeth:

Rom. 8.1

„ According to the good pleasure of his
„ will, (saith he.)

Gods will
more and lesse
earnest: more
earnest, is *involuntaria*.

That is to say, because his will was earnestly bent vnto
it: this is, as a man would say, his owne desire. For euery
where this woide *involuntaria*, doth signifie his former will, for
there is also another will. As for example, his first will is,
that sinners should not perish. His second will is, that they
which

which haue become euill should perishe. For he punisheth them, not by necessitie, but by his will. You may see also in S. Paule the example of these two wills, as for example, when he saith, *I will that all men be as I am.* Again, *I will that the younger women marie, and beare children.* Therefore he calleth this word, *iudiciall*, the first will (of God), his vehement will, his will that is ioynd with greate desire, which amongst vs (for I will not refuse to vse the more common word, for the plaine vnderstanding of the simpler sort) is euen that which we call *πεισμα*, and *εὐτα τὸ πείσμα ἡμῶν*, that is to say, a full persuasion, and according to our full persuasion: As who should say, God vehemently coueteth, and vehemently desireth our saluation. For what cause doth he so loue vs: & enen of his owne goodnesse onely, for his grace is goodnesse. Therefore saith he, he predestinated vs willingly vnto adoption, & because it was his earnest pleasure, that the glorie of his grace might be shewed.

„ According to the good pleasure of his
 „ will, to the praise of the glorie of his grace,
 „ wherewith he hath made vs accepted in
 „ the beloued.

That, saith he, the glorie of his grace might be set forth, wherewith he hath made vs accepted in the beloued. Therefore, to this intent he made vs accepted, to the praise of the glorie of his grace, and that he might shew his grace remaining * in it. To the praise of his glorie, saith the Apostle, (I aske) that who should prayse him: that who should glorifie him: What: should we prayse him: or Angels: or Archangels: but shall every creature: And what great matter is this: Surely nothing. For God needeth nothing. Therefore then is it his pleasure to be praised and glorified of vs: To the intent that he might ingender in vs a more seruent loue toward him. He desireth nothing, that we can doe to him, but only our saluation, no service, no glorie, none other thing, but he doth all things to this end. For, he that

πεισμα.
 Gods loue toward vs, proceedeth onely of his goodnes & grace, κατ' ἰδιότητα.

Why God is content to be praised of vs.

* *ἡ ἀρχὴ* supple *τῆς χάριτος.*

God would be praised of vs, not that he needeth it, or any thing: but to ingender in vs a more seruent loue toward him, and so to procure our saluation.

praiseth and admireth the grace, that hath bene bestowed vpon him selfe, will take better hēde, and be moze diligent.

Wherewith (saith he) he hath made vs accepted.

He saith not, Which he hath giuen vnto vs, but, where- with he hath made vs accepted. That is to say: He did not

onely deliuer vs from our sinnes, but also he made vs ami- able. Euen as if a man, taking bp one full of sores & scabs, and one that is spent and wasted alway with pestilence, sick- nes, age, pouertie and famine, should make him not of hand

swellauozed and yonger, exceeding all men in beautie, shew- ing out vehemently a brightnesse from his cheekes, and so

rowling his eyes, that it dymmeth the brightnesse (of the day:) and should furthermoze place him in the very flowre of his age: and moze also, should aray him with purple, with

a crowne, and with all ornaments: so God hath throughly polished our soule, and hath made it beautifull, acceptable,

and amiable. For Angels desire to cast their sight vpon such a soule, and Archangels, & all Saints: So he made vs most acceptable, & such as he him selfe longed after. For it is said:

The king shall conet after thy bewtie. See what hurtful woordes we haue spoken heretofore, & what a grace the woordes haue

which we now speake. We doe no moze meruell at riches, but heauenly things, and the things that are in heauen. Doe

we not call that a child of a goodly grace, which, together with the beautie of the body, hath also a great grace in his

speech? Euen such are the faithfull. Marke how they speake that haue taken vpon them the profession of our faith. What

can haue better grace, than that mouth, which uttereth mer- uellous woordes, and with pure heart, and pure lippes, is par- taker of such a mysticall table, with much gladnesse & confi- dence: What woordes can haue greater grace than those,

wherewith we renounce the Deuill: wherewith we ioyne our selues vnto Christ: than the confession which we make before baptism: than the confession which we make after

baptism: Let vs remember our selues, so many as haue

defiled

Christ redee- med vs, and made vs ami- able and accep- table to God.

Simil. in fig.

Soules garni- shed by God, are beautifull, and wonderfūl.

Gracious speech in the Lordes supper & in baptisme.

Simil.

Hearts and lips must be pure at the Lords supper.

The gracious words of Bap- tisme. Confession be- fore and after Baptisme.

Psal. 45.

defiled our baptisme, and let vs lament, that we may recover it againe. He proceedeth saying, Through the beloved.

„ By vvhome vve haue redemption through
„ his blood.

How? It is wonderfull, not onely that he gaue his sonne, but that (he gaue him) after such a sort, that he killed his very beloved (sonne.) This is exceeding great (loue.) He gaue his beloved, for those that were hated. See how greatly he esteemeth vs. If when we hated him, and were his enemies, he gaue his beloved, what will he not doe afterward, when we are reconciled vnto him by grace?

Redemption by the blood of Christ is most pretious.

„ Euen the forgiuenes (saith he) of our sinnes.

He goeth downe to the lower from the higher, when he had before spoken of adoption, and sanctification, and that we ought to be blamelesse, nothing at that time diminishing the passion, nor making his speech come downe from great things to little, but ascending by from smal things to great. For nothing is so great as the shedding of the blood of God for vs. And this is greater than either adoption, or other gifts, that he hath not spared as much as his sonne. It is a great thing, to be deliuered of our sinnes: but it is a greater, to obtaine this by the blood of our Lord. And that you may see that this is much greater than any other thing, see how he cryeth out here, saying:

Nothing so great, as the shedding of the blood of God.

„ According to the riches of his grace, vvher-
„ in he abounded toward vs, most plēciouſly.

For that also was riches, but much more this.

„ In the which (saith he) he abounded towards vs.

This was riches, and it was pointed out, that is to say, it abounded. We can not utter in speech, such things, where, of we haue had experience in deeds. For this riches is abounding riches, and he gaue it in abundance, and this is abundant riches, not of men, but of God. So that it is altogether impossible that we should utter it.

Riches of God by Christ are unspeakable.

„ In all wisdom and understanding, to
 „ make known unto us the mystery of his
 „ will.

That is to say, to make us wise, and full of understanding, in that which is true wisdom, and understanding indeed. O good Lord, how great love is this! For he declareth his mysteries unto us. He saith (further.)

„ Of his will.

Even as a man should say, He hath opened unto us the secrets of his heart. For this is the mystery that is full of all wisdom and understanding. For what can you require greater than this wisdom? He found a way how he might enrich those that were nothing worthy. What may be compared with this excellent device or policie? An enemy, one that hath bene hated, even he hath suddenly bene set aloft. And not onely that it is done, but done wth such oportunitie, in that also is great wisdom. And, y^e it is done by his crosse, it would require long speech, to shew now what wisdom it was, & againe how he made us wise. It followeth:

„ According to his free beneuolence, which
 „ he had purposed in him.

That is to say: This he earnestly desired, with this he was as it were with childe. traueiling how he might utter unto us the mystery. And what manner of mystery (I pray you) is this? Merely that he meaneth to cause man to sit on high. And this is his purpose:

„ That, in the dispensation of the full time
 „ he might reduce all things to one head in
 „ Christ, both things that are in heauen, and
 „ also which are in earth, in him.

Heauenly things (saith he) were separated from earthly things, neither had they one head. For if you respect the creation, there was one God: but if you respect the making
 of

Three degrees
 of Gods wisdom in Redemption.
 First of enemies. Secondly with oportunitie. Thirdly by the crosse

Christ one
 head of all, and

of vs Gods friends, it was nothing so, for that the heathenish error was dispersed all abroad, but they were separated from obedience vnto him.

„ In the dispensation (saith he) of the full time.

This is it that he calleth fulnesse of time: loke how exactly he speaketh. And, when he had shewed, that the beginning is of the father: and the purpose, the counsell, and the first instinct, and the perfecting of it, through woorkes by Christ: he no where nameth him seruant. For thus he saith: *He hath chosen vs in him, and hath predestinated vs, to be adopted through Iesus Christ, vnto him selfe, and to the praise of the glorie of his grace, by whom we haue redemption through his blood, which he had purposed in him, that in the dispensation of the full time he might reduce all things to one head, euen in Christ.* And (in all this Scripture) there is no place where he calleth him seruant. Now if these two particles (In) and (By) pertaine to a seruant, * see how the matter woorketh. For in the verie beginning of the Epistle, he saith thus. *By the will of the father.* One will say it was the fathers will and the sonne wrought it. But, in that the father willed it, the sonne is not auoided of his woorking. Neither is the father bereft of his will, because the sonne wrought it. But all things were common to the father, & the sonne. For thus Christ saith, *All mine are thine, and all thine are mine.* By

These particles (In) and (By) proue not a seruant.

* *ἢ ὅτι*, read *ἢ ὅτι*.

John. 17. 10

„ The fulnesse of time,

Is ment his comming. For when he had done all things, both by Angels, and Prophets, and by the law, and auailed nothing, but it came to this danger, that man should be made, and brought into the world in vaine: or rather, that euill should come of (the making of man.) so that all things were vtterlie perished, and moze also then (at that time) when the flood was (brought vpon them) he found out an ordering of matters (through his comming) which was by grace: that the making of man might neither be idle nor in vaine. This is it that he calleth:

What fulnes of time meaneth.

„ The fulnesse of time.

B. 14,

And

Men were sa-
ued by grace,
whē they were
likest to perish.
What is meant
by ἀνακατα-
σκευασθέντες,
and ἀνακα-
τασκευασθέντες.
εὐσεβείας.

And wisdom, that men were then saued, when they were likeliest to perish. It followeth:

That he might gather together.

The word is, ἀνακατασκευασθέντες. What is meant by this word ἀνακατασκευασθέντες? It is as much to say, as, to gather or knit together, which in another Greeke word is termed, συνάγει. But let vs endeavour to come neare the truth it selfe. For among vs, and in our accustomed speech, that is called ἀνακατασκευασμός: or a recapitulation, when we draw into fewer words, things that are spoken at large, and when we utter briefly that which was said in many words before. For euen so is this here. For, looke what things were disposed in long continuance of time, he reduced them to one head in him, that is to say, he abridged them. For, He perfecting his speech, and abridging it in iustice, doth both containe those things, and added other also. There is a recapitulation, and there is an other thing also signified, that is to say, he gaue vnto all one head, euen Christ, according to the flesh, both to Angels, & to men, that is, he gaue another gouernour, both to Angels, & to mē: to the one, after the flesh, to the other God the word. Euen as if a man should say, of an house, whereof some part is rotten, & some part strong, (this man) reedified, or repared the house, that is to say, made it stronger, and added a stronger foundation vnto it. Euen so here also he hath brought all vnder one head. For, so all things may be vnited, so all things may be exactly ioyned together, when all things are brought vnder one head, hauing some necessarie band from aboue. Seeing therefore we are vouchsafed so great and so free a gift, so great honor, so great bountie, let vs not disgrace him that hath benefited vs: let vs not make frustrate so great grace, let vs shew forth an Angelicall life, & Angelicall vertue, and conuersation: let vs doe it, I pray you: I beseech you let vs doe it, that all these things be not bestowed vpon vs vnto iudgement, nor to condemnation, but vnto the fruition of good things, which God send vs all to attaine vnto.

Rom. 9.1
Ef. 10.23

Christ, head of
Angels, and
Men, how?
Simil.

Let our life be
vertuous, and
Angelicall.

The

The second Sermon.

„ **I**N vvhom also vve were alot-
 „ ted, vvhenn vve were prede-
 „ stinate, according to the pur-
 „ pose of him, vvhich vvorketh
 „ all things after the counsell of
 „ his ovvne vvill.

„ That vve, vvhich first trusted in Christ,
 „ should be vnto the praise of his glorie.

„ In vvhom also ye haue trusted, after that
 „ ye heard the vvord of truth: I meane, the
 „ Gospell of your saluation: vvherein also,
 „ after that ye beleeued, ye vvere sealed, vvith
 „ the holy spirit of promise.

„ Which is the earnest of our inheritance,
 „ that vve might be fullie restored to libertie,
 „ vnto the praise of his glorie.



„ **W**HERE S. Paule hath laboured to set forth the unspeakable bountie of God to vsward, as much as he might possible doe. For, heare you howe he him selfe saith, that it is not possible to attaine vnto the excellencie of it? O the deepnesse of the riches, both of the wisdom, and the knowledge of God! How vnsearchable are his iudgements, & his waies past finding out? Yet he setteth it forth as much as is possible, what saith he then?

We can not attaine fullie to the expressing of the bountie of God.

„ In

„ In whom also we are chosen by lot, when we were
„ predestinate.

*Electio, & iudicij
est secundum.*

Election by lot
and purpose.

He *bles* *before* *the* *word*, *electio*, *that* *is*, *he* *chose* *vs* *out*:
here *he* *bles* *the* *word*, *electio*, *that* *is*, *we* *were* *chosen*, *as*
it *were* *by* *lot*. But because a lot is a thing of chance, not
of purpose, nor of vertue, for it hangeth on ignorance, and
happē-bazard, and oftentimes passing ouer those that are ver-
tuous, it bringeth forth those which are not worthy to be
any thing accompted of, see how he helpeth that inconue-
nience. Thus he saith :

„ When we were predestinate, according to the pur-
„ pose of him that worketh all things.

That is to say, we were not simplie chosen by lot, as we
were not also (said before) to be simplie chosen. For it was
God that chose vs. Neither were we simplie chosen by lot.
For it was God that so chose vs. But,

„ According to his purpose.

The selfe same thing he saith also, in the Epistle written
to the Romanes, *To those that are called according to his pur- Rom. 8.*
pose: and whom he called, them also he iustified: and whom he
iustified, them also he glorified. When he had before said: 30.

„ Vnto those that are called, according to his purpose.

Meaning therewithall to declare, what priuiledge they
haue aboue other, he both learned it lot: and, that he may
not take away their free will, he setteth downe that thing,
wherein is greater blessednesse. For the lot is guided, not
by vertue, but, as a man would say, by chance. As if a man
should say, he cast lots, and chose vs, yet so, that we were
wholly predestinate before, by his purpose. That is to say,
he chose vs out, and appointed vs vnto him selfe, euen ther-
after as he saith vs, before we were chosen by lot. For won-
derfull is the foreknowledge of God, & knoweth all things
before they be made. But marke you, how he laboureth e-
uerie where, to shew that those things procéde not of any
repentance, but that the plot of these things was so laid
downe long before: so that in this point, we are nothing
infe-

The foreknow-
ledge of God
is wonderfull.

inferior; to the Jewes, and therefore he doth all things that may tend hereunto. But one will object and say, how can it

Christ sent to Jewes, and Gentiles, how?

15. be then, that Christ him self was not sent, but unto the lost sheepe of the house of Israel? And againe, he said unto his disciples, 10. See you go not into the way of the Gentiles, and into the citie of the Samaritans enter ye not. And againe, euen Paule him selfe said, It was necessarie that the word of God should be first spoken unto you, but because you put it off from you, and iudge your selues unworthie of everlasting life, so we turne to the Gentiles. Therefore are these things spoken, that no man might thinke, that this were done slightlie, and as it were by the way.

„According to the purpose (saith he) of him that worketh all things, after the counsell of his owne will.

What is to say, he wrought nothing afterward, when he had ordered all things long before. So he bringeth in all things after the counsell of his will: that he did not therefore call the heathen, because the Jewes did not give care, neither being compelled thereunto, nor stirred by them.

„That we, (saith he) which first trusted in Christ, should be vnto the praise of his glorie: in whom also you, hauing heard the word of truth, the Gospell of your saluation.

What is to say, by whom. See euerie where, how Christ is the cause of all things, and you shall no where find the name of seruant, or minister. As in an other place also, writing to the Hebrewes, (he saith,) That hauing in time past spoken to our fathers, in his Prophets, in these later daies he spake vnto vs in his sonne. What is to say, by his sonne. It followeth.

In, and By, all one, and proue not a seruant,

„The word of truth.

Not the word of the type, neither the word of the figure.

The word of type and of truth.

„The Gospell of our saluation.

And he doth well, to call it the Gospell of our saluation, partly hauing (an obscure) meaning of the law, & partly of the

Gospell of sal-
uation, how?

Gods prou-
idence toward
vs consisteth in
three things, in
seuering vs,
choosing vs, &
sealing vs.
Simli.

Foreknow-
ledge of God
vknownen to
men.

The Iewes sea-
led, by circum-
cisiō: the Chri-
stians sealed by
the spirit.

Promises are of
two sortes: by
the Prophetes,
& by the sonne.

the punishment in the world to come. For, this preaching is
nothing but the Gospell of saluation, because it doth not de-
stroy those that are worthe of destruction.

„Wherein also after that ye beleueued, ye were sealed
„with the holie spirit of promise, which is the earnest
„of your inheritance.

Againe, it is an argument of great prouidence ouer
vs, that we be sealed, not, that we be seuered from o-
ther, neither that we be chosen by lot, but also that we
be sealed. For, as if one should manifestlie set forth those
which are fallen to his lot. So God hath seuered vs from
the rest, that we should beleue, and sealed vs to inherite
in the world to come. Do you see, how in processe of time,
he maketh them wonderfull? For, while they were in his
foreknowledge, they were manifestlie knowne to none.
But after they were sealed, they were made manifest,
but not as you. For they shall be manifest, saue a few.
The Israelites also were sealed, but it was with circumci-
sion, as cattell, and vnreasonable creatures. We also were
sealed, but as sonnes, with the spirit. What meaneth he
when he saith:

„With the spirit of promise?

Either, because we haue receiued the spirit by promise:
for there are two sortes of promises: the one by the Prophetes,
the other by the sonne. And as for the Prophetes, heare
what Ioel saith: *I will poure out of my spirit vpon all flesh, and* Ioel. 2. 1.
your sonnes shall prophesie, and your daughters, and your young
men shall see visions, and your old men shall dreame dreames.
Heare againe, what Christ saith: *And you shall take power of* Act. 1. 2.
the holie spirit, that commeth vpon you, and ye shall be witnes-
ses vnto me, both in Ierusalem, and in all Iurie, and in Sama-
ria, and euen vnto the yntermost of the earth. Although, as
a man would say, he ought to be beleueued as a God, yet he
affirmeth nothing thereby, but he weyeth the matter, e-
uen as if it were a mans case. Euen as in the Epistle to
the Hebrewes, saying: *That by two vchangeable things,* Hebr. 6.

in which it is impossible that God should lie, we might have strong consolation. So also in this place, he maketh those things, which are already given, an assured token of the promise of things to come. Wherefore he calleth it.

„ An earnest.

For an earnest is a piece of the whole price. He hath bought such things as concerne vs, even our saluation, and he hath already given vs the earnest. But why did he not give vs the whole straightwaie? Because, neither had we wrought the whole. For we believed, this is the beginning, and he hath given vs an earnest pennie. When we shall shew our faith with our workes, then he addeth the whole. Or rather, he gave an other price, even his owne blood, and againe promised another. Euen as if one nation be at warre with another, they give hostages: so God also gave his owne sonne, as pledge of peace, and truce, and the holie spirit, that proceeded from him. For they that are indeed partakers of the spirit, do know that he is an earnest of our inheritance. Such a one was Paule, who, while he was here, did already tast of the things that are in the world to come. Therefore he hastened, and travailed in mind, to leave these earthly things, and sighed. For he saw with o-

ther eyes, hauing translated all his mind vnto the world to come. Thou art not partaker of the things them selues, and therefore thou missest of the words. If we were all partakers of the spirit, as we should be, we should also see the heauens, and the state that is there. Whereof is it the earnest? Of our redemption, of the purchased possession. For therein is the absolute deliuerance. For now we are conuersant in the world, and manie things happen vnto vs after the maner of men, and we are among the vngodlie. But the cleare redemption is then, when neither there be any sinnes, neither any humane infirmities, neither are we mingled all one with an other. Now we haue but an earnest thereof. For, euen now we haue departed from

An earnest is not the whole, but a part of the price.

* Τα τὰ ἔμπροσθεν.

We shall haue the whole reward, when the whole is wrought.

The blood of Christ, and the holie ghost are earnest of our inheritance promised.

Simil.

This earnest maketh vs sigh after heauenlie things.

What, & when, cleare and perfect redemption is,

C. y.

earthly

earthlie things, for our conuerſation is not vpon the earth, and euen now we are without the earth, for we are euen now pilgrimes.

„To the praise of his glorie.

God worketh
our ſaluation
to the praise of
his glorie.

He bringeth in this verie often. *Wherfoze?* Because it is ſufficient to perſuade the hearers thoroughly: as though he ſhould ſay, If he had done theſe things for our ſakes, there might yet haue reſſed ſome doubt: but ſeing he doth it for his owne ſake, & that he might declare his owne goodneſſe, as a certaine witneſſe, he (therein) ſheweth the cauſe why theſe things might not otherwiſe be done. With ſuch things we ſee, that the ſpeeches of the Iſraelites are replenished vp and downe. *Do it vnto vs for thy name.* And as gaine God him ſelfe ſaid: *I doe it for mine owne ſake.* And Moſes ſaith: *Doe it vnto vs for thy names ſake, although for nothing els.* For this breedeth a full perſuaſion in the hearers, and doth quiet them, when they perceive that for his owne goodneſſe ſake, he will verely do ſuch things as he promiſeth.

*Pſal. 11.
Eſai. 43.
Ierem. 1.
Num. 1.
Exod. 3.*

The end of the ſecond Homilie.

The

The first Morall Discourse.



And yet, when we heare these things, let vs not be slouthfull. For, although he doe these things for his owne sake, yet he doth require that we should do that which pertaineth vnto vs. For, if he say, *I will honour those that honour me, and those that set light by me, shall not be regarded*: let vs consider, that

Let not Gods
goodnes make
vs slouthfull.

he requireth at our hands that we should doe our partes. It is the praise of his glorie to saue his enemies, but such, as after they are become friends, doe remaine friends still: so that, if they returne to their former enmitie, all is frustrate & in vaine. For there is not an other baptisme, nor a second reconciliation, *But a fearefull expectation of iudgment, and vehemencie of fire, that shall consume the aduersaries*. For if we alwaies bending our selues to enmitie (against him) should still finde fauour at his hand, we will neuer cease to be enemies, to take our pleasure, to become worse and worse, and to be blinded, euen when the sunne of righteousnesse is present. Doeest thou not see the sunne beame opening thine eyes? Make them bright, sound, and quicksighted. We hath shew ed thee the true light. If thou againe, auoiding it, doeest runne to darkenesse, what excuse shalt thou haue? What pardon maist thou looke for? Surely none afterward. For this is a token of vnspokeable hatred. For, when thou knewest not God, being his enemy, after a sort thou haddest some pardon: but after thou haddest tasted of his fauourable goodnesse, and of honie, if leauing it againe, thou returne to thine owne vomite, thou doeest nothing els, but shew forth tokens of great hatred, and contempt. You will say, no, not so, but I am compelled by nature. And certainly I doe loue Christ, but I am naturally forced (to that I doe.) If thou do susteine necessitie, & violence, thou shalt haue pardon: but if thou fall away by thine owne negligence, thou canst haue no pardon.

The presence
of the sunne of
righteousnesse
must quicken
our eyes.
Simil.

Wickednesse
cometh not of
nature, or force
or necessitie,
but of contempt,
& negligence.

C. iij.

Goe

Murther pro-
ceedeth not of
force.

The offence
rather hath
the force in it.

All vice is a-
gainst nature.

No force com-
pelleth vs to
aduoultrie.

Adoultrie com-
meth of vaine
glorie,spite,
and deliciouf-
nes.

The end of
lust, or concu-
piscence.

Goe to then, let vs examine this thing, whether our sinnes doe procede of necessitie and force, or of great negligence and contempt. It is said: *Thou shalt doe no murther.* What necessitie is here, or what force? Say rather it is force to kill a man. For, who is it among vs, that would chose to dippe his sword in his neighbours throte, and to defile his right hand with blood? Surely no man. See you now, that, on the contrary part, to offend is rather necessitie. and force? For God hath put in our nature a friendlie liking, that we might loue one an other. For, sayth he, *every lining thing doth loue that which is like (in kind) vnto it selfe,* and man loueth his neighbour. See you, how we haue of nature certaine seedes toward vertue. But all vice is against nature. Now if these vices get the vpper hand, this is a token of our slothfulnesse. Furthermoze, in committing adoultrie, what necessitie driueth vs thereunto? Indee, you will say, there we are forced by the tyrannie of lust. And heretofore: tell me I pray you, may you not vse a wife of your owne, and cause this tyrannie to cease? But you will say, I am some, what in loue with my neighbours wife. Now here is no necessitie, loue is not a thing of necessitie, no man loueth of force, but of purpose, and willingly. Now perchance, some necessitie driueth vs, to haue carnall copulation: but to the loue of this woman, or that woman, (necessitie compelleth vs) not. Neither is the desire of copulation the matter, but vaine glorie, and spite, and delicioufnesse without measure. For, tell me, whether of these two is moze agréable to reason, to companie with her that is espoused vnto thee, and her that is thy mate in the begetting of children, or one vnknowne? Doe you not know, that friendship groweth by familiaritie, and therefore we can not be forced to this (filthie loue) by nature? Accuse not lust, It was giuen for marriage, and for procreation of children, not for adoultrie, or corruption. Euen the lawes them selues know how to pardon those offences, that be committed of necessitie. But (I thinke) rather, that there

Exod. 10.
13.

Eccle. 13.
16.

there is no offence committed of necessitie, but all of wilfull iniurie. For, God hath not so created our nature, that it must needs sinne. For, if that were so, then should there be no punishment (for sinne.) For, neither we among our selues doe aske an accompt of those things which are done of necessitie, and of force: much lesse God, whose clemencie, and godnesse is so great. And further yet, what? to steale is it necessitie? It is surely, say you, for pouertie compelleth to doe it. Nay rather, pouertie doth compell vs to worke, not to steale, and therefore pouertie doth cleane contrary to your saying. For thet proceedeth of idleness: But pouertie bleseth to bꝛeade, not idleness, but a fauour in vs toward the poꝛe. So that this also commeth of our sluggishnesse, and that you may perceiue hereby. For, tell me, whether (of the two) is harder, whether is moze vnpleasante, to goe about in the nights watching: to digge downe walls: to walke in the darke: to haue thy life in thy hands: to take bp a standing to murder men: to tremble, and dye for feare: or to applie thy daie labour, and to enioy thy safetie, and be void of all feare: This (second) is easie, and for that it is easie, moze doe this than that. Hast thou now, how vertue is agréable vnto nature: and vice contrarie to nature: euen as sicknesse and health: What shall we say of lying, and forswearing: what necessitie can there be in them? No necessitie at all, no force at all. But we come hereunto of our owne accord. You say for your selfe, we are mistrusted. What is because we will so, for we might be better trusted, by our maners than by our othe. Tell me, wherefore doe we not credit some, nay though they sweare: and other some, we thinke worthy of credit, without swearing: See you now, that there is no neede of othes at all: One saith: If such a man say it, I beleue him, euen without swearing: but if thou say it, I will not beleue it with an othe. Wherefore, an othe is superfluous, and it is a signe of discredit, rather than credit. For, to be readie to swaie, doth not suffer a man to be thought honest and godly.

No offence is committed of necessitie, but all of wilfull iniurie.

To steale, is more forcible, the to abstaine from thet. Pouertie compelleth vs to worke, not to steale.

Vertue is agréable vnto nature, and vice is contrarie thereunto, eue as sicknesse and health. We come voluntarily to lying, & swearing. Good life giueth credite to an othe.

The right vse
of an othe.

A man is not
of force made
a taunter and a
railer.

The right vse
of anger.

Bestow thine
anger vpon,
the Deuill.

Good gaine
gotten by an-
ger.

Robberie is
not of neces-
sitie.

Simil.

Goods gotten
vniustly will
not remaine
with thy chil-
dren.

lie. Therefore he that most vseth to sweare continually, ne-
uer hath any necessarie vse of an othe, but he that neuer vs-
eth to sweare, he enioyeth the vse of an othe. For, euery
man can say, that the vse of an othe is, that we may be
(thereby) belæued: and we see, that such as sweare not at
all, are best belæued. But what? to be a taunter and a rayler,
is there any necessitie in that? You will say that there is,
because anger doth pricke him forward, and incense him,
and suffreth not the mind to rest. To vse taunting (ô man)
coms not of anger, but of a basenesse of mind. For if it came
of anger, all men in their anger should vse rayling, without
ceasing. But anger is given vs, not to vse reprochfull woordes
toward our neighbours, but to conuert sinners, to be stirred
by our selues, and not to be slouthfull. Anger is put in vs, as
it were a pricke, or goade, that we might gnash our teeth
against the deuill, that we might be vehement against him,
and not to set our selues one against another. We haue ar-
mour, not to warre against our owne selues, but to vse our
whole complete harnesse against our enemye. Art thou gi-
uen to anger? Be thou angrie with thine owne sinnes, re-
buke thy soule, scourge thy conscience, be thou a fierce exa-
miner and a bitter iudge to thine owne sinnes. Thus thou
maist gaine by anger. For this cause God hath placed an-
ger in vs. But is robberie of necessitie? It is nothing so. For
tell me, what necessitie, what force causeth thee to robbe?
Thou wilt say, thou art driuen to it by pouertie, and feare
to want things necessarie. This should be a cause that thou
shouldest not robbe, for goods so gotten are not safe. It sa-
reth with thee, as if one being asked why he laieth the foun-
dation of his house in the sand, should answer, for feare of
wind and raine. For this cause you should not lay the foun-
dation in the sand, for (there) the blasts and winds doe some
ouerthrowe (all.) Therefore, if thou wilt be rich, scrape not
more than is thine owne. If thou meanest to leaue substance
to thy children, get it iustly, if any such be: for gods well
gotten remaine, and stand sure, but whatsoeuer is not got-
ten

ten, is lost, and spent quickly. Tell me, wouldest thou be rich? and dost thou take an other mans goods? I assure thee, this is not riches, but rather to hold thine owne, where as he that possesseth other mens goods, can not be accompted rich. For so, they that sell silkes, and take a garment (to sell) at an other mans hand, might be accompted more substanti- all, and richer than all other. For although, for the time, they doe possesse it, yet we doe not call them rich. And why so? Because they haue such things as belong to other men. For, although perchance the garments be theirs, yet the price is not theirs: or, although the price be theirs, yet that is not (to be accompted) riches. If so be then these things, which are deliuered vs by bargaining, or by couenant, doe not make vs rich, because we sone depart with them a- gaine, how can those things make vs rich, which we get by rapine, and violence? Now, if you altogether desire to be rich, for there is no necessitie in the matter, what els would you enioie? would you enioie long life? But such men are short liued, and die quickly. For, oftentimes they are puni- shed with vntimelie death, for their rauening & greedinesse, and with lacke of fruition of their possessions, and sone af- ter they depart out of this life, receiuing hell fire for their reward. And they haue often perished by the diseases, that they haue bred in them selues by their delicate fare, their paines, and their cares. I would gladly learne the cause, why men doe so labour for riches. Although God hath there- fore appointed a measure, and bound, to nature, that we might not haue anie necessitie to seeke after riches, as he commanded that our bodie should be clothed with one gar- ment or two, and there is no neede of anie superfluous thing to couer vs. To what end then haue we so innumerable, and motheaten garments? There is a determinate mea- sure for the bellie, & whatsoeuer is crammed in aboue that, must needes destroie anie lining creature. To what end serue your herds of cattell, your flocks of sheepe, and this killing of flesh? We haue neede but of one rose; Where-

No man can be rich, that possesseth o- ther mens goods.
Smil.

Long life of- tentimes fai- leth greedie getters.

Delicate fare breedeth dan- gerous disea- ses.

A measure is appointed by God of all worldlie things.

Garments should not lie by, too plenti- fully.

Gluttonie in superfluous meates.

We must not
prouide houses
greater then
we can occupy,
or more than
we can haue
leisure, to goe
and see.

Follie, & vaine
glorie is the
cause of all ex-
cesse.

into serue our galleries: and our sumptuous houses: Doeſt thou ride atwaie the poore, that gripes, and choughes, maie dwell in thine house? How great an hell fire, are not these things woorthie of? Furthermore, they frame pillars, & pretious stones, and buildings of excellent beautie ostentimes, for places that they neuer saw. For what haue not they deuised: and neither they, nor anie other haue enioyed it: for other void places which they haue, doe not suffer them to goe into them. And for all this, they doe not cease thus. See you how these things are not done for anie profite: but foolishnesse, brutishnesse, and vaine glorie, is the cause of all this. Which I exhort you to auoid, that we maie also auoid other euils, and obtaine the good things that are promised to those that loue him, in Christ Iesus our Lord,

The

The third Sermon.

„ **W**herefore, after I heard of the
 „ faith, that ye haue in the Lord
 „ Iesus, and loue vnto all the
 „ Saints :

„ I cease not to giue thanks
 „ for you, making mention of you in my
 „ praiers,

„ That, the God of our Lord Iesus Christ,
 „ the father of glorie, might giue vnto you
 „ the spirite of vvisedome, and reuelation, in
 „ the knowvledge of him.

„ Hauing the eies of your heart lightened,
 „ that ye may knowv, vvhat the hope is
 „ vvherunto he hath called you, & vvhat the
 „ riches of his glorious inheritance is in the
 „ Saints,

„ And vvhat is the exceeding greatnes of
 „ his povver, to vsward vvhich belecue.



„ Nothing may be compared with
 „ the Apostles bowels (of loue,) bowels of
 „ nothing hath bene like to the loue, toward
 „ compassion, and tender affection all, and all his
 „ of blessed Paule, which made all prayers for ci-
 „ his praiers for cities, & people, ties & people.
 „ And he writeth thus to all, say-
 „ ing, I giue thanks vnto God
 „ for you, making mention of you
 „ in my praiers. Consider how
 „ D.ij. many

manie he had in his mind, whom it was hard to mention: how manie he mentioned in his praiers, giuing thanks to God for all, as one, who were exceedingly benefited him self. He saith:

„ Therefore.

That is to say, for that that is to come, and for the good things that are laid vp in store for those that beleue, and liue well. Therefore it is mete to giue God thanks for all benefits that haue bene bestowed by him vpon mankind, both heretofore, & hereafter. It is mete to giue him thanks also for the faith of the beleuers. He addeth:

„ After I heard the faith that ye haue in the Lord Iesus, „ and loue vnto all the Saints.

He doth euery where knit, and as it were gleiue together this wonderfull yoke, faith, and loue.

„ (Vnto the Saints.)

Not onely that dwell among you, but all.

„ I cease not to giue thanks for you, making mention „ of you in my praiers.

And what dost thou praise and desire?

„ That the God of our Lord Iesus Christ, the father of „ glorie, might giue vnto you the spirit of wisdom, „ and reuelation.

He requireth them to learne two things, as they ought to learne them. For what they were called, and how they were deliuered from their former sinnes. He him self saith, they are three things. How then are they three? That we may learne of the things to come. For we shall know his unspeakeable and exceeding riches, by those good things, that are laid vp in store. And by learning, what we were, & how we beleued, we shall know his power and authoritie, in that he conuerted those, which were alienated for so long a time. *For the weaknes of God is stronger than men.* For euery by the same power, by which he raised Christ, he drew vs also vnto him selfe. And his power did not reach to the resurrection onely, but that which is much more.

„ And

Thanks due
vnto God for
all benefits.

That wonderfull
couple, faith,
and loue, goe
iointly together.

Three things
to be learned,
our calling, remission of our
sinnes, and the
unspeakeable
good things
that are laid vp
in store for vs.

The power of
God toward vs
in Christ, is ex-
tended beyond
the resurrection.

„ And he set him at his right hand,
 „ Farre aboue all rule, and powver, and
 „ might, and domination, and euerie name
 „ that is named, not in this vvorld onlie, but
 „ also in the vvorld to come.
 „ And hath made all things subiect vnder
 „ his feete, and hath giuen him a head aboue
 „ all things, to his Church.
 „ Which is his bodie, and the fulnesse of
 „ him that filleth all in all things.

He hath made vs partakers of mysteries, which are great
 inuade, and secret. And, it is not possible otherwise to learne
 these, except we be partakers of the holie spirit, and enioy
 much grace. Wherefore also S. Paule pzaieeth, saying:

„ The father of glorie.

That is to say, he that hath giuen vs great good things.
 For he alway tearmeth him by the things subiect. As when
 he saith, *The father of mercies, and God of all consolation: And*
again, the Prophet saith: The Lord is my strength, and my
helpe.

„ The father of glorie.

He is not able to declare Gods gifts by their (expresse)
 name, and (therefore) he calleth them euerie where, glorie:
 which is a name and tearme of great excellencie among vs.
 Behold (how he calleth him)

„ The father of glorie. And

„ The God of Christ.

What then: is the sonne inferior to his father in glorie?
 But no man will say so, no though he were a mad man. It
 followeth:

„ Giue vnto you,

That is to say, that he may lift vp your mind, and as it
 Dig. were

We can not at-
 taine to learne
 Gods holy my-
 steries, but by
 the spirit, and
 grace.

The father of
 glorie, that is,
 of glorious
 things laid vp
 for vs.

Glorie, is vsed,
 for Gods ex-
 cellent gifts,
 that can not be
 expressed by
 tongue.

The father, and
 the sonne, are
 equall in glo-
 rie.

They must be
spirituall, not
naturall, that
must vnderstand
these myste-
ries.

No creature
can giue the
spirit of wise-
dom.

He that hath
trulie learned
God, shall no
more doubt
of anie thing.

What the A-
postle purpo-
seth to set
forth.

The hope of
our calling is
not hid to the
faithfull.

were giue it twings to flie by. For, otherwise you can not learne these things. For the naturall man deth not receaue the things of the spirit, for they are foolishnesse vnto him. Therefore, we haue made of spirituall wisdom, to consider spirituall things to see things y^e are hid. The spirit reuealeth all things. He will declare the mysteries of God. But the spirit only hath the knowledge of the mysteries of God, which doth euen search the depth of him. And neither Angell, nor Archangell, nor any other created power can,

„ Giue vnto you the spirit of wisdom.

That is to say, giue vnto you this gracious gift. Now, if this be giuen vs by reuelation, it can not be an inuention of our owne reasons. For, he that hath learned God, and hath known him, shall no more doubt of anie thing. He shall not say, this is impossible, this is possible, and how came this to passe? If we learne God, so as we ought to know him: if we learne God of him, of whom we should learne him, that is, of the spirit of God, we shall no more doubt of anie thing. Therefore he saith in the knowledge of him,

„ Having the eyes of your hart lightned.

He that hath learned what God is, will not doubt of his promises, will not mistrust for the things shauene already done. Therefore, he praieth, that there may be giuen vnto them, the spirit of wisdom, & reuelation. But yet he proueth it by reasons, as much as he can, & by things that haue bene (done) before. For, because he minded to set forth, partlie things that were already done, partlie such things as haue not yet fallen out, he proueth the things that were not as yet done, by those things that haue bene done heretofore. I meane:

„ That ye may know (saith he) what the hope is of his calling.

For it is yet hid, (saith he,) but not vnto the faithfull.

„ And what the riches of his glorious inheritance is in
„ the Saints.

This

1. Cor. 2. 11.

Gen. 1.
1. 9

1. The.
15.
1. Cor. 1.

Eccl. 1.

This also is not manifest as yet, what is manifest then?

„ That we beleueed by his power, that he raised vp „ Christ.

For, to perswade mens soules, is much moze meruailous, then to raise the dead. And this will I goe about to declare manifestly. For, heare you now, Christ said to the dead, *La-*

Persuasion of mens soules, is harder, than the raising of the dead.

Man. 11. 43. zarus, come out hither. and straight he obeyed him. Peter said

unto Tabitha, rise and she gained it not. He shall say the

word at the last daie, and all shall rise, and so swiftly, that

those which yet liue, shall not preuent those that haue fallen asleepe,

So that all things shall be done, and mette together, in a mo-

ment, in the twinkling of an eye. But in beleuuing it is not so.

But heare what Christ saith againe, How often would I haue

gathered your children together, and you would not: See you how

this is harder? So that hereby he prometh all. For it is much

harder, euen in mans reason, to perswade the will, than to

make nature. The cause is, because it is his pleasure, that

we should so become good of our owne accord. So he fitly

said,

„ The exceeding greatnes of his power to vsward which

„ beleue.

The cause why persuation is harder.

Men must doe well *inwardly*, of their owne accord.

For, when the Prophets could doe no good, nor the An-

gels, nor Archangels, nor all creatures together, visible, or

inuisible, the visible comming face to face, and not being as

ble to lead vs (as it were by the hand) but the inuisible be-

ing manie, then tooke he order for his comming, shewing

that the thing needed diuine power.

„ The riches of his glorie.

Fulnes of time.

That is to say, his unspeakeable glorie. For what speach

shalbe able to set forth that glorie, whereof the Saints shall

then be partakers? What speach? None at all. But indeede,

we haue neede of grace, to learne what is meant by this

(glorie) and to receiue, at the least, one small bright beame.

They knew something before, but he would haue them

learne moze, and know it moze plainly. Seest thou how

great things he hath wrought? He hath raised Christ.

As

Glorie for the blessed state of Saints in the world to come which is unspeakeable.

Grace is necessarie to vnderstand the riches of Gods glorie.

The wonder-
full raising,
and exalting
of Christ.

Is this but a small matter? But see againe: he hath set him on his right hand. Can anie speach declare this? Loke whether he hath exalted him that was of the earth, that was moze dumbe than the fishes, that was a mocking stock vnto Deuils. Surelie the greatnesse of his power exceedeth. And see whither he exalted him.

„ In heauenlie things.

He set him higher than anie nature created, aboue all rule and power.

„ Aboue all rule, (saith he,)

There is indeede, naede of the spirit of God, of a wise vnderstanding.

„ In the knowledge of him.

Exceeding difference betwene the nature of God and man.

More than aboue, *superius*. Our flesh was most wonderfullie exalted in Christ.

There is indeede naede of reuelation. Consider how much difference there is betwene the nature of man, and God: and (that) he exalted him from this vilenesse, to that honour. He did not passe one steppe, or two, or three. O god Lord! he saith, not onlie aboue, but moze than aboue. For God is higher than the powers that are on high. So that he brought him vp thither, which was of vs: he brought him from the vttermoost point of the race, to the first beginning, after which there is none other honour.

„ All rule (saith he.)

This exaltation is vnderstoode of Christ, as man, not as God. *Simil.*

In respect of God the word, the inuisible powers are but as gnats.

Not some, and some not, but all rule, and power, and domination, and every name that is named. If there be any thing in heauen, he was set aboue all. This was spoken of him that was raised from the dead, & therefore it is woorthie to be wondered at: but in no case of God the word. For loke what gnats be in comparison of men, so small are all creatures together, if they be compared with God. If all men shalbe accompted as spittle, and *Were reputed as the* *Esai. 40. 15* sway of a paire of ballance, count thou the inuisible powers as gnats. But of him that was of vs, this was great indeede, and wonderfull. For he lifted him vp from the lowest partes of the earth. If *All nations be but as one drop, then how* *Esai. 40. 15* great a poztion of that droppe is one man? But he made him

him higher than all, not only in this world, but also in the world to come. Therefore there are names of certaine powers, hidde and unknowen vnto vs.

„ And he hath put all things vnder his feete.

Christ made higher than al, not only in this world, but also in the world to come.

He hath not simply made him higher, that he should be preferred before them, neither in comparison : but (*Hath preferred him before them*) as seruants. O good Lord ! these things are dreadfull in deede. All power, whatsoeuer is created, is become seruant vnto man : because God the word dwelleth in him. Now, it may be, that some may be exalted, not hauing any subiect vnto him, but to be himselfe preferred (only.) But here it is not so, but he hath put al things vnder his feete : and not simply put them vnder, but with extreme subiection, and such, after which there is none other. Therefore he saith, *Vnder his feete.*

Al creatures are subiect to man in respect that God the word dwelleth in him.

„ And hath appointed him aboue all things, a head to the Church.

God Lord, againe ! Whether hath he exalted the Church, as it were drawing it by a certaine engine ? He hath exalted it vnto a great heighth, and hath settled it into that throne. For where the head is, there is the body : and if the head (be there) there also (is) the body. Neither of these is separated from other by any distance of place : and if either be separated, it can not be a bodie, it can not be an head.

The Church is wonderfully exalted by Christ his head.

It followeth.

„ Aboue all.

What meaneth he when he saith, *Aboue all* ? Either hee meaneth that Christ is aboue all things that be seene, and vnderstande : or that he made this excede all other good things, to appoint his sonne to be head. He would let neither Angell nor Archangel, nor any other to be higher. Neither did he honour vs this way onely, exalting that which came of vs : but he provided also, that all our whole kinde should follow him, should cleaue to him, should accompany him.

Al mankind (that beleueth) shall be where Christ is.

„ Which is his body.

For that, when you heare this word (head) you should not thinke of the rule onlie, but of a firmnesse too, & (thinke not of him) as of a ruler (alone) but as of the head of the bodie. It foloweth :

„ The fulnesse of him that filleth all in all things.

What is this? Then, as though this were sufficient to shew our kinred and neerenesse (vnto him) what saith he?

The fulnesse of
Christ is his
Church.

The fulnesse of Christ is his church. For the fulnesse of the head is the bodie, the fulnesse of the bodie is the head. See what order S. Paule vseth, how he spareth no word to set before vs the glorie of God. He calleth it (a fulnesse,) as the head hath his fulnesse by the bodie : that is to say, the bodie is made of all, and of euerie one severallie, not onlie in common. He doth not bring in Christ, as though he wanted a nie thing. For if we were not manie, and one of vs an hand, an other the foote, and an other some other part, there is not a fulnesse in the whole bodie : therefore his bodie is made full by all. When the head hath got his fulnesse, then the bodie is made perfect, when we be all ioined and glued together. Hast thou scene now the riches of the glorie of our inheritance? Hast thou scene the exceeding greatnesse of his power toward them that beleue?

The church is a
whole bodie,
consisting of
many mem-
bers.
The perfection
of the bodie is
the fulnesse of
the head.

Hast thou scene the hope of
our calling?

The

The second Morall Discourse.



Let vs reuerence our head, let vs consider of what head we are the bodie, to the which all things are subiect. And, after this example, we must be better than Angels, and greater than Archangels, as being preferred before them all. *God tooke not vpon him the (nature of) Angels as he saith Iuzi*

Our head
Christ maketh
vs better, and
greater, than
heauenlie crea-
tures.

ting to the Heb:ues, *But the seede of Abraham.* We neither tooke the nature of rule, or might, or domination or anie other power: but he tooke our nature vpon him, and set it on high. And what do I say, that he hath set it there? He hath clothed him selfe with our nature, and not that onlie, but he hath put all things in subiection vnder his fete. How manie deaths will you talke off? How manie liues? Tenne thousand? And manifold moe? But you can say nothing that may be compared hererunto. For he hath done two exceeding great things. Both he him selfe came to the extremitie of humblenesse, and lift vp man vnto great heighth, yea and saued him with his owne blood. We said that thing first, that he humbled himself so farre: now he declareth that which is stronger than this, which is great, and the principall point. Although we had not at all bene honoured, it might haue sufficed vs, and if we had bene honoured without this, even without killing (his sonne) it had bene sufficient. But when these two things come together, what excellencie of speech will not this overcome and surpass? The resurrection is now no great matter in comparison, when I consider those things. Of this he speaketh: the God of our Lord Iesus Christ, not of God the worde. Let vs haue in reuerence the nearnesse of our kinned, let vs feare, least anie man be cut awaie from this bodie, least anie man fall awaie from it, least anie man seeme vnwoorthie of it. If one should sette a Diademe vpon our head, euen a

Two exceeding benefits of Christ, in humbling him selfe, and exalting & sauing vs, with his owne blood.

This is to be vnderstoode of the manhoode not of the godhead of Christ. We be to vs if we be separated from this body, and head.

C.ij.

crowne

Angels, and Archangels, reuerence Christ. Neither for the humbling of him selfe, nor the exalting of vs.

How honorable is it that our head should sit at the right hand of God?

Christes true seruants do reuerently treble at Christ their head.

Body of Christ mysticall, as before, and naturall, whereof he beginneth to speake. They that are of Christes bodie, must beare the crosse.

crowne of gold, would we not do all things possible, that we might seeme worthie of these stones void of life? But now, there is not a crowne set vpon our head, but that which is greater, Christ is become our head, and we regard it not. But (this head) the Angels reuerence, and the Archangels, and all those powers: and shall we that are his bodie reuerence him, neither for the one, nor for the other? And what hope haue we of saluation? Consider that princelie throne, and consider how exceeding great the honour is. This may feare vs more, if we will, than hell it selfe. For if there were no hell fire, yet, what punishment, what reuenge did it not deserue, if we that are honoured with so great honour, should be found unworthie and euill? Consider nigh whom thy head sitteth: this onlie is sufficient for anie thing whatsoever: at whose right hand he sitteth aboute all honour, and might, and power. And is the bodie of this head trampled vnder fete by Diuels? Oh, God forbid: such a bodie can not be his bodie anie more. Such of his seruantes as are in estimation and honour, do tremble at this thy head, and doest thou make his bodie subiect to such as haue offended him? What punishment shall be too great for thy desert? If anie man do cast the Kings fete to dogs, and put them in fetters, shall he not be guiltie of extreme punishment? Doest thou cast to greivous beasts the whole bodie of Christ, and tremblest thou not? But forasmuch as we speake of our Lords bodie, go to, let vs make mention also of that bodie that was crucified, the bodie that was nailed, the bodie that was sacrificed. If thou be the bodie of Christ, beare thy crosse: for he also bore it. Abide spitting, abide blowes, abide nailes. Such a bodie was that bodie. That bodie committed no sinne, neither was there anie guile found in his mouth. His hands did all things to the benefitting of the needie. His mouth neuer cast out anie thing that behoued him not. It was said vnto him, *Thou hast a Diuell,* & he answered nothing. We speake now of a bodie, & of such a bodie, as nothing differeth or disagreeth fro that.

As

1. Pet. 2.

Esai. 53. 9.

Math. 23.

As manie of vs as are partakers of his bodie, as manie as doe tast his bloud, consider you, that we tast of him that sitteth aboue, of him that is worshipped of Angels, of him that sitteth neare the immortall power. Alas, how manie waies are there for vs vnto saluation? He hath made vs his bodie, he hath imparted his bodie vnto vs, and yet none of these things doe turne vs awaie from our euill (nec.) *¶* The darknesse! *¶* The great depth! *¶* The insensiblenesse! The Apostle saith: *Set your minds on the things that are aboue, where Christ sitteth at the right hand of God* And yet, after this, some set their mind vpon riches, some other are led awaie captiue by passions. Doe you not see, that euen in our bodie, whatsoeuer is superfluous and vnprofitable, is cut awaie, is striken off: And (no part) hath anie aduantage by being in the bodie after it is lamed, mortified, rotted, and when it hurteth the rest of the bodie? Let vs not therefore be (too) bold, for that we were once of the bodie? And if this bodie, being natural, is yet cut off, if a mans will remaine not in good state, what punishment shall he not suffer? When the bodie doth not take part of our common nourishment, when the pores are stopped, then the bodie dieth: when the conduits are stopped by, then it is lamed. So also, when we stoppe our eares, our flesh is maimed, when we are not partakers of the spirituall foode, when certaine vices, like vnto corrupt humors, doe spoile vs, all these things doe breed a disease, a grieuous disease, yea a disease that casteth vs into a consumption. And he must needs be cast into that fire afterward, and be cut cleane asunder. For Christ can not abide to enter into the bed-chamber with such a bodie. If Christ did drine awaie him, that did but weare defiled garments, and did cast out him who did put filthinesse vnto his bodie: what will he not doe? How will he not intreat vs? I see manie that are partakers of Christs bodie, without consideration, without regard, and of custome, and because the law is so: rather than of consideration, or of (good) meaning. This is the common saying, If the time of holie Lent be at hand, or the

In the Lords supper we are partakers of Christes owne bodie & bloud. Two waies to saluation. He made vs his bodie. He imparted his bodie to vs in his supper. Passions and riches leade vs captiue. *Simil.*

Want of spirituall foode, and vices, spoile vs, and bring our soules to diseases.

Men were partakers of the communion, at certaine times, rather of custome than of conscience. Lent, and the Epiphanie.

Sinceritie and
pureness of the
soule maketh
worthie recei-
uers.

The partakers
of the old sa-
crifice vsed ab-
stinence, and
were cleansed.
The dreadfull
sacrifice of the
new Testamēt.
Simil.

We must come
to the Sacra-
ment, with a
pure, and holie
soule.

A presumptu-
ous custom, to

dale of the Epiphanie be come, howsoeuer anie man be dis-
posed in life, he is partaker of the mysteries. But the time
(it to come vnto the Sacrament) is not the Epiphanie, nei-
ther doth the Lent make men worthy to come thereunto,
but the sinceritie, and pureness of the soule. With this sin-
ceritie come at all times, and without this neuer come.
For he saith: *As often as you doe this shew ye the Lords death.* 1. Cor. 11. 26.
That is to saie, Celebrate you a remembrance of the salua-
tion (that is prepared) for you, which was my benefit. Con-
sider them that are partakers of the old sacrifice, how great
abstinence they vsed. What attempted they not? What
did they not? They were thoroughly cleansed. But doest thou,
which commest to the sacrifice, which is an horroz to An-
gels, measure that matter by the courses of time? And
how wilt thou appeare, before the Iudgement seate of
Christ, that darest venter vpon his bodie with defiled hands
and lips? And thou that wilt not kisse a king, if thy mouth
stinke: doest thou kisse the king of heauen with a stinking
soule? This thing is a great iniurie. Tell me, couldest thou
find in thine hart to come to the sacrifice with vnwashed
hands? I thinke thou couldest not? But thou wouldest ra-
ther not come to it at all, than (come to it) with filthie
hands. When I praise thee, if thou be so swarie in a small
matter, doest thou approach with a filthie soule? And darest
thou touch (this Sacrament:) Especially, seeing it is held
in thy hands but for a time, but it is wholly resolved into
thy soule. What? Doest thou not see the vessels so cleane
washed, on euerie side so brightly shining? Our soules
ought to be purer than these, and holier, and brighter. Why
so? Because those vessels are so cleansed for our sakes, they
take no part of that which is in them, they seele it not. But
verily we doe all this. Now, canst thou not be contented
to vse a sowle vessell: and doest thou come hither with a fil-
thie soule? I see great inequality in the matter. At other
times you doe not come, though oftentimes you be pure: but
at Easter, although you haue boldly attempted some wic-
kednesse,

kednesse, yet you come. A custom' A presumption' In vaine is the daillie sacrifice, we stand in vaine at the altar, there is none that doth communicate. I speake not these things, that I would haue you communicate without regard: but that you shou'd make your selues woꝛthie. Art thou not woꝛthie to come to this sacrifice, or to the communicating? Wherefoze thou art not woꝛthie neither to come to the praises. Doe you heare when the crier standeth vp, and saith: As many as being in penance did praise, depart all: And euerie one that doth not communicate, is counted a penitēt. If thou be of the number of them that are put to penance, thou oughtest not to communicate. For he that doth not communicate is a penitent. Wherefoze doth he say then, depart all ye that can not praise: And yet doest thou stand stubberly? But thou art none of these, but of the number of those that may communicate, and yet thou doest not regard, thou doest nothing account of the matter. Weigh (the matter) I beseech you. Here is present the kings table, the Angels waite at this table, the king himselfe is present, and standest thou gaping? Are thy garments soile, and doest thou not looke vnto it? But are thy garments cleane? When sit downe, & be partaker. He commaundeth euerie daie to see them that sit at his table, & talketh with them all, & now he will say to euery man in his conscience: *My friends, how stand ye here, not haui-
ing your marriage garment?* He said not, why did you sit downe: but befoze the sitting downe, he said, he was vnwoꝛthy euen to come in. For he said not, why art thou set downe: but, why art thou come in? These things doth he now speake vnto all vs, which stand here impudently, and presumptuously. For euerie one that is not partaker of the mysteries, is impudent, & shamelesse in standing here. For this cause, those that be yet in their sinnes are first cast out. For, as whē the matter is set at his table, his seruants that haue offended him must not come in his presence, but they are put out: euen so is it here, when the sacrifice is bzought forth (both) of Christ that hath bin slaine for vs, and of our Loyds Lamb.

come to the communion without triall at any time.

negligentia in communicando, reprobata. Discipline at the communion.

Grace 140 b.

30. *omni in par-
ticipando, id est, in
re, addit a
sacramentum, nam
verf. 32. exprimitur
a. in d. sacra.*

How reuerent and weightie consideration is to be had of the Lords table.

Christ speaketh to the conscience of euerie man at his supper.

They that haue not the marriage garment, may not as much as come in.

Loue must be present at the communion, but *Catechumeni*, and wilful sinners are first cast out.

When *Simil.*

The maiestie
of the Lords
supper.
Neither *Cate-*
chumeni, nor
penitentes, must
be present at
the supper.
Simil.

The Hymne
(or *Psalme*),
was sung to-
gether by the
Cōmunicants.
They that are
vnworthie to
communicate,
are vnworthie
to praie with
the congrega-
tion.
The descen-
ding of the spi-
rite, at the
communion.

None maie
gaze iddelie,
while the com-
munion is ce-
lebrated.
Catechumeni.

When you heare: let vs praie altogether. When you see the
doores opened, then conceiue, that the heauen aboue is set
open and that the Angels come downe. Wherefore, as none
must be present that hath not taken the profession of our
faith: so no man that professeth our faith, and is defiled,
(must be present.) Tell me, if a man being called to a feast,
should wash his hands, and sit downe, and should be readie
for the table, and then should eate no meat, doth not he mis-
use him that bid him? Was it not better for this man not to
haue come at all? So thou also wast present, thou hast song
the Hymne to God among the rest, thou hast confessed thy
selfe to be of the number of them that are worthe, for that
thou diddest not depart with the vnworthe. Why did you
staie, and not communicate at this table? I am vnworthe,
saist thou: therefore also (thou art vnworthe) to commu-
nicate (with the rest) in praiers. For the spirite of God com-
meth downe on euerie side, not onely because of those things
that are set vpon the table: but also in respect of that singing
of Hymnes. Doe you not see one wash the table round with
a sponge, make cleane the house, and set on the plates. This
is done while we are at praiers, while the crier proclai-
meth. Let vs wash the Church thoroughly, as it were with a
sponge, that all may be set forth in a pure Church, that there
be no spot nor wrinkle. Both our eyes be vnworthe to see,
and our eares to heare these things. The law saith: *If but a
beast touch the hill, it shall be stoned.* So, they were not worthe
as much as to come vpon the hill. And yet, after that, they did
both come vnto the hill, and see where God stood. After wards
it is lawfull for thee to come hither, and see: but when he is
present, goe thy waies. It is no more lawfull for thee to be
present, than for him who is yet learning the principles of
the faith. For it is not all one, not yet to attaine to the my-
steries: and after thou hast attained vnto them, to offend &
contemne them, and to make thy selfe vnworthe of such a
thing. I could speake, both more things, and more terrible:
but lest I should overcharge your minds, thus much may
suffise.

Exod. 19.
13.
Hebr. 12.
20.

suffise. For they that can not be brought into order by these, can not (be ordered) if we say more. Therefore, least we should make your condemnation to be greater, let vs beseech you, not to the end you should not come: but to make your selues worthy, both to be present, and also to come vnto (these mysteries.) Tell me, if a king should commaund,

Simil.

saying, Whosoever doth such a thing, let him be partaker of my table: Would ye not doe the uttermost that you could to attaine this reward? He hath called vs to heauen, to the table of the great and wonderfull king: and doe we deferre and are we slacke? And doe we not hasten? Doe we not runne so; ward to such a thing? And what hope (then) haue we of saluation? We can not excuse our selues by our weakenesse, we can not excuse our selues by nature, our slothfulnesse onely doth make vs unworthy. And we haue said thus much: But, he which pricketh the harts, which giueth the spirit of compunction, he pricke your harts, and cast the seede deepe in, that by the feare of him ye may take the spirit of saluation, and bring forth the spirit of saluation, and may come (to this table) boldly. For your children

The communion bringeth vs to heauen, to the table of the great king. Fond excuses to be auoided.

He praieth God to stirre vp their harts,

28.

(saith he) shall be as young olive branches about your table. There is no old thing, no stubborne, no fierce thing. For such are the young branches: they are fit to bring fruit, wonderfull fruit, I meane the fruit of the Olive. And they be strong, so that they stand all round about the table, and mete here, not rashly, nor by chance: but with feare and dread. For, so you shall behold Christ boldly in an other world, which God graunt we may all attaine

unto,

R.

The

The fourth Sermon.

The second Chapter.

AND you hath he quickned also, that vvere dead in trespasses, and sinnes.

In the vvhich in time past you vwalked, according to the course of this vworld, & after the gouernor that ruleth in the aire, the spirite that novv vworketh in the children of disobedience.

Among vvhome vve also had our conuersation in time past, in the lustes of our flesh, in fulfilling the vvill of the flesh, and of our minds, and vvere naturally the children of vvrrath, euen as vvell as other.

Death of body
and soule.

To die here
bodily, is nei-
ther shame, nor
danger.



Here is a bodilie killing, and a killing of the soule. But to be partaker of the one, is neither reprochfull, nor dangerous. For it is a thing naturall to vs, and not in our will. For it came to vs by the transgression of the man that was first made: but afterward, that thing was turned into our nature, and besido

Death of the
soule is imput-
ed to vs with
blame, and is
euerlasting.

that also it will some be losed. But this killing of the soule, seeing it pertaineth to our will, is to be blamed, and can not be losed. See now therefore, how S. Paule, which befoze declared it, as a verie great thing, that to heale a soule destroy

ed, is a greater thing than to raise the dead, both now so set it downe as a great thing indeed.

„ And you that were dead (saith he) in trespasses, and „ sinnes,

„ In the which in time past ye walked, according to the „ course of this world, and after the gouernor that ruleth in the aire, the spirite that now ruleth in the children of disobedience.

See you the mildnesse of S. Paule. and how he doth euerie where comfort his hearer, not burdening him at all? For, after he had said, you were become extreme wicked, (for this is to be dead, that he might not vehemently burde them: for men are ashamed to heare their former faults openly rehearsed, although they be pardoned, and be void of danger: he giueth them a workefellow, that it might not be thought that all came of themselves, & that a mightie workefellow. And who is that, I praise you: Euen the Deuill himselfe. He doth the like in the Epistle to the Corinthians. For when he had said: *Be not deceived, neither fornicators, nor idolaters:* and when he had reckned by all the rest, and in the ende had added these words, *Shall not inherite the kingdom of heauen:* Then he saith: *And these things were some of you.* He said not simply, *you were:* but, *Some of you were.* that is to say, You were thus after a sort. Here the Hereticks doe verie vehemently say, that these words are spoken of God, and letting their vnbridled tongue runne at large, they applie those things vnto God, which are proper to the Deuill alone. But how shall we stoppe their mouthes then? Euen by the verie words them selues. For if God be iust, as you say, and yet haue done these things, this is not the part of him that is iust, but the act of him that is verie vniust, and cursedly wicked. But God can not (so) be wicked at anie time. But one will say, why doth he call him the Prince of this world? Because almost all mankind hath yelded it selfe vnto him, and all doe serue him willingly, and of their owne accord: and there is none that giueth eare vnto Christ, although he pro-

S. Paules mildnes.

The deuill is workefellow to vnbeleuers, and euill doers.

Hereticks are confuted, which, applying the words of the text, gouernor that ruleth, &c. vnto God, would make him an author of euill.

Why Satan is called the Prince of this world.

All yeeld to
the Deuill ra-
ther than vnto
Christ.

The rule of
Satan vnder
heauen.
Satan's rule of
this world, is
dissolued with
this present
world.
The world cre-
ated.

The Deuill
draweth all vn-
to him by de-
ceit, and per-
suasion.

S. Paule pla-
ceth him selfe
amongst them,
to comfort
them.

mise vnto vs infinite good things: But to the Deuill, pro-
mising no such thing, but casting them into hel, all doe yeeld.
But his rule is in this woꝛld, and he hath more than God,
and such as yeeld vnto him, more than to God, a few onely
excepted, by reason of our slouthfulnesse.

„ After the rule of the aire (saith he) of the spirite.

This againe he saith, that he hath the place which is vn-
der heauen. And againe: spirits of the aire be powers boide
of bodie of him that woꝛketh. For beare how he saith in the
end of this Epistle, that his rule is of this woꝛld, that is,
such as is dissolued together with this present woꝛld. *We are* Eph.
not to wrestle against flesh and blond, but against rulers, against
power, and against the worldlie gouernours of the darknesse of
this world. How, lest thou hearing this woꝛd, Rulers of
the world, shouldest say that it was not created, he in an o-
ther place also calleth the wicked world a time, *That is per-* 1. 12
uerterd, and yet speaketh there no woꝛd of creatures. He
saith vnto me, that after he had bene made ruler vnder
heauen, he was not put out of his gouernment, euen after
his transgression.

„ That now, (saith he) woꝛketh in the children of
„ disobedience.

See you how he draweth them on, not by force, not by
tyrannie, but by gentle persuation? For he saith here,

„ Disobedience.

As who should say, He draweth them all vnto him by
deceit and persuation. Neither doth he onely comfort them,
by giuing them a companion: but also by placing him selfe
amongst them.

„ Among whome (saith he) we also had our conuer-
„ sation in time past.

Euen all of vs, For we can not say that anie was exemp-
ted.

„ In the lustes of our flesh, in fulfilling the will of the
„ flesh, and of our mind: and were naturally the chil-
„ dren of wrath, euen as well as anie other.

That

That is to say, minding no spirituall thing. But least he should reprove the flesh too much, and least anie man should thinke y^e the offence is not great, see how warrelie he dealeth.

The children of wrath mind no spiritual thing.

„ In fulfilling (saith he) the will of the flesh, and of our mindes.

That is to say, the lustes of pleasure. Doing this, we prouoked God to wrath, and we angered him : that he meaneth, when he saith :

Beware lusts of pleasure.

„ We were wrath,

How we are called wrath.

And nothing else. For, as he that is a mans child, is naturallie a man : so both we and all other (that are naturallie children of wrath) are wrath.

„ But God vvhich is rich in mercie.

He saith not barelie, which is mercifull : but, which is rich in mercie. According as one saith in an other place, *In Psal. 69. 14 the multitude of thy mercies. And againe : Haue mercie vpon me according to thy great mercie.* *Psal. 51. 1.* God is rich in mercie.

„ Through his great loue, vvhervvith he loued vs.

Whereof came it that he loued vs ? For those things are not worthie of loue, but of anger, and of extreme punishment. Therefore this also proceedeth of great mercie.

Gods loue toward vs was onlie of his great mercie.

„ Euen vvhen vve vv ere dead by sinnes, he hath quickened vs together in Christ.

Christ againe is the mediator, and the thing is of great credit. For if our first frutes line, we line also : he hath quickned both him and vs. But see you how, all these things are spoken of him that toke our flesh : Do you see the exceeding greatnesse of his power toward vs that beleue? Those that were dead, those that were children of anger, those hath he quickened. Do you see the hope of your calling ?

We liue in Christ our first frutes.

Gods great power toward beleuers.

The hope of our calling.

The raising of vs.

„ He hath raised vs vp together, and hath made vs sit together.

Wilt thou the glorie of his inheritance ? That (which

Fi. ii.

he

How he maketh vs sit in heauen.

he saith) he raised vs together, is manifest. But when he saith:

„ He made vs sit together, euen vs in heauenlie places, in Christ Iesus.

How can that stand? Euen as (when he saith)

„ He raised vs vp together.

We are raised with Christ, in that he is our head, and by baptism.

For as yet no man was raised, saue that, the head hauing risen againe, we also were raised, as in the old Testament, in that Iacob woꝝhipped Ioseph, in him also his wife woꝝhipped him. Therefore, euen so also he made vs sit together.

Gen. 37. 9.
Gen. 46. 29.

We are set with him two waies.

1. Because he is our head. 2. Because if we suffer with him, we shall raigne with him.

For, when the head sitteth, the bodie also sitteth with him: Therefore also he addeth:

„ In Christ Iesu.

Now, if this were not so, yet he raised vs with him by baptism.

„ How then did he set vs with him?

For, saith he, If we suffer with him we shall also raigne with him: And, If we haue died with him, we shall also liue with him.

Rom. 8. 17.
2. Tim. 2. 12

We haue verelie neede of the spirit of God, & of reuelation, that our mindes may pearce vnto the depth of these mysteries. After this, that thou maist not distrust, see what he bringeth in:

„ For to shew in time to come, the exceeding riches of his grace through his kinde, „ nesse to vs ward, in Christ Iesus.

Christes rising, and sitting, belong vnto vs, for that he was waited vnto vs.

For, after he had spoken of these things that pertaine vnto Christ, as though they should nothing belong vnto vs, For some will say, What is that to vs if he rose againe, he hath shewed that it belongeth also vnto vs, so that he was vnited vnto vs. Sauiug that he declareth seuerallie such things as appertaine vnto vs.

„ He hath raised vp together, and made to sit together, vs that were dead in trespasses.

Therefore, as I said before, do not mistrust: but take a demon

demonstration both of former things, and of the head, and that he will shew his goodnesse. For how shall he shew it, if this fall not out? And,

„He will shew in the time to come.

What (will he shew?) That these were great good things, & more certaine thā any other. For now these things that are spoken of, seeme to be but trisling to the unbelæuers: but in time to come all shall know them. Will you learne also how

„He made them sit together?

The time to come shall declare the greatnesse and certainty of Gods benefits by Christ.

Math. 19.

28.

Math. 20.

23.

Hear what Christ him selfe saith vnto his disciples: *You shall sit vpon twelue thrones, iudging the twelue tribes of Israell.* And againe: *To make you sit on my right hand, and on my left, is not mine to giue, but to whom it is prepared of my father: & therfore it is prouided.* And he said wel,

„Through his kindnesse to vs ward, in Christ Iesus.

For to make vs sit on his right hand, is an honour aboue all honour, & after which there is none other honour. This therefore he saith, that we shall also sit there. Surelie this is exceeding riches, this is exceeding greatnesse of his power, to make vs sit with Christ. Wouldest thou not lose, euen ten thousand liues, if thou hadst them, for his sake? For, if thou shouldest euen enter into the fire, shouldest thou not suffer that redlie? And he saith againe, *I will, that where I am, there also may my ministers be.* If thou shouldest be cut in gobbets euery day, shouldest thou not accept it willingly, in respect of these things? Consider where he hath set thee. Aboue all rule and power. And with whom sittest thou? With him. And who art thou? A dead man, & by nature the child of wrath. And what hast thou done well? Nothing. Merelie here is great oportunitie to crie out, *Oh the depth, of the riches, and wisdom, and of the knowledge of God! It soloweth:*

„For ye are saued by grace.

For, least that the greatnesse of his benefits should pufte thee vp, see how he represseth thee: for ye are saued (saith he) by grace.

To make vs sit on Gods right hand, is an honour aboue all honour.

We should be most willing to loose life, and all, to sit with Christ.

Where, with whom, and whom, God doth set.

We (of our selues) do nothing well.

„Through

We are saued by grace through faith.

1 Cor. 12. 26.

1 Cor. 11. 33.

„ Through faith.

Afterward, least he should marre our freewill, he laieth downe such things as belong vnto vs. And againe he toke it away, saying:

„ And that not of our selues.

Faith is not of our selues, but it is the gift of God. *He saith, that not as much as faith, is of our selues. For if he had not come, if he had not called, how could we haue beleued. For the scripture saith: How shall they beleue if they heare not? So that, neither faith is of our selues: Rom. 10. 14.*

„ It is, (saith he) the gift of God.

God required faith that he might not saue them being idle.

Faith saueth vs, because it is Gods pleasure.

God doth not forbid iustification by workes.

* No man hath bene iustified by workes.

Though all is brought to passe by faith, not by workes, we must not be idle.

* Our regeneration is a second creation, more honorable then the former creation.

For (saith he) faith was not sufficient to saue vs. But his meaning is, that God required faith, that he might not saue them, being emptie and idle. He hath said, that faith doth saue vs. Because Gods pleasure was so, faith saued vs: otherwise how doth faith saue without workes? This selfe same thing is the gift of God, least anie man should boast: that he might make them thankesfull. What then, will one say, did he forbid vs to be iustified by workes? No truelie. But this he saith, that no man hath bene iustified by workes, that the grace of God, and his tender loue towarde man might be shewed. He did not cast off them that had workes, but those that were betrayed by their owne workes, he saued by grace: so that no man can boast anie more. Then, least thou, hearing that all was brought to good passe by faith, not by workes, should be idle, see what he added:

„ For we are his vworkemanshippe, created in Christ Iesu, vnto good vworkes, which God ordained that we should vvalke in them.

* See what he saith, he meaneth here secretlie of regeneration: it is verelie an other creation. From not being, were we

we brought to be. Concerning that which was in vs before, we died : that is to say, our old man (died :) what we were not before, that we became to be. Therefore this thing is a creation, and that more honourable than the other creation. For, by that we obtained to liue, by this to liue well.

„ Vnto good workes, which God hath ordained, that we should walke in them.

Not that we should begin in them, but that we should walke in them. For we haue neede of continuance of vertue and vertue to be extended euen vnto our death. For, if we should go the way that leadeth to the Kings citie, and when we haue passed the greater part of it, we fainting about the end should set vs downe, it would auaille vs nothing : so, neither would the verie hope of our calling profit vs anie thing. We saith :

„ Vnto good workes.

And therefore this thing would haue anailed vs nothing.

We must continue walking in good works vnto the end.
Simil.

The third Morall.

S also in this place, he commandeth vs to worke, not one thing, but all things. For, as we haue five senses, and we must vse them all as we ought to do : euen so also must we vse all the vertues. But if a man should be temperate, and should be vnmercifull : or be mercifull, but yet be couetous : or should abstaine from other mens goods, but not distribute his owne goods (to the poore,) all things are done in vaine. For one vertue onlie is not sufficient to present vs with a boldnesse, before the iudgement seat of Christ : but we haue neede that vertue should be in vs, much, and diuerse, and manifold, and altogether. For

First for vertues.
Simil.
Vertue must be in vs manifold, and altogether.

G.

heare

heare what he saith to his disciples, *Go you and instruct all nations, teaching them to obserue all things that I haue commaunded you.* And againe, *If anie man breake one of these least commaundements, he shall be called least in the king-* Math. 23.
19. 20.
Math. 5.
19.

The kingdom of heauen take for the resurrection. *dome of heauen: that is to say, in the resurrection: for surely he shall not enter into the kingdome (of heauen.) For he vseth to call the time of the resurrection, the kingdome of heauen.* If he breake one (saith he,) he shall be called the least,

Almes, not alone, but with other vertue: & yet, without it we can not enter into heauen. *and therefore we haue neede of all. And see how without almes we may not enter (into heauen): but if we lacke that onlie, we shall goe to (hell) fire. For (saith he,) Go you cursed into euermore fire, prepared for the Deuill and his Angels.* Why? and for what cause? *Because I was hungry, and you gaue me not to eate: I was thirstie, and ye gaue me not drinke.* See you how they, hauing none other thing laid to their charge, were cast away for this onlie? And the virgins, for this onlie, were cast out of the marriage chamber: although they had Temperance, and Holinesse too, *Without which, (as Saint Paule saith,) no man shall see the Lord.* Consider therefore, *that without temperance we can not see the Lord: and yet it is by no meanes possible, with temperance alone to see him. For oftentimes some other thing hath hindered. Again, if we doe all things well, but nothing profit our neighbour, neither shall we so enter into the kingdome of heauen. How may that appeare? Euen by those seruants, which had the talents committed to their charge. For there was all sincere vertue, and nothing failed: but because he was sloth in employing it, he was wortheless cast out. A man may fall into hell for onlie speaking reprochfull words. For (saith he,) *He that saith to his brother, Thou fool, shall be guiltie of hell fire.* Albeit a man do all other things well, yet if he be a railer, he shall not enter into (the kingdom of heauen.) And let no man condemne God of crueltie, if he cast out of the kingdome of heauen, those that haue thus fallen into offence. For among men, if one commit neuer so small an offence

Temperance with other vertues.

With vertue, we must also profit our neighbour.

Now to vices. The uttering of reprochfull words may destroy a man, though otherwise he do well. *Simil.*

Math. 25.
41.

Math. 25.
12.
Hebr. 12. 13.

Math. 25.
26.

Math. 5.
22.

offence against the lawes, he is cast out of the Kinges sight, and if he transgresse but anie one lawe that is sette downe, if he doe but accuse falselie, when he doth accuse, he hath lost his office. But if he commit adulterie, and be taken with the fault, he is unworthie (of all) and must perish, although he haue done infinit good things: and if he doe murther, and be conuicted thereof, this also is sufficient to destroy him. If mens lawes be so straightlie kept, how much more ought Gods lawes (to be kept?) But thou wilt say, God is good (and mercifull.) How long do we utter this foolish speeche? I call this a foolish speeche, not as though God were not good, but because we thinke that his godnesse is profitable to vs to these things: although I haue spoken tenne thousand times of this matter. For, heare what the Scripture saith: Say not, that the mercie of the Lord is great: he will forgive the multitude of my sinnes. He doth not forbid vs to say, his mercie is great: he doth not exhort vs hereunto: nay rather, his pleasure is, that we should say this continuallie: And Saint Paule spareth no labour to perswade vs unto that. But for that which followeth: As though he should say, do not therefore maruaile at the louing kindnesse of God towarde man, that thou sinnest, and yet saist, He will forgive the multitude of my sinnes. For to this end we speake so much of Gods godnesse, not that we being too bold thereof, should do what we list: for so his godnesse shall tend to the destruction of our saluation: but that we should not despaire in our sinnes, but should repent. For the kindnesse of God lea-
deeth thee to repentance, not to (doe) more euill. But if thou become naught, because of his gentlenesse, thou makest it the rather to be euill spoken of among men. For, I see manie that find fault with the long suffering of God. Wherefore thou shalt be punished, because thou hast not used it as thou oughtest to do. Is God mercifull? But he is also a iust iudge. Doth he pardon sinnes? But he requirerth euerie one according to his woorkes, Doth he passe ouer iniquities, and

Adulterie ouerthroweth a man, which is otherwise good.

Murther. The mercie of God is foolishlie pretended by him that continueth in sinne.

The fruite of Gods mercie is, to lead vs to repentance, that we should not despaire.

God is both mercifull and iust.

Sinnes are taken away by baptisme and repentance.

Deedes are tried by fire, & torment.

Obiect by presumptuous, and vnthankfull sinners.

Solut. doe no euill to profit thy selfe.

Diuerſitie of punishments in hell.

Greater contempt hath greater punishment in hell.

God is highly offended with them that giue not almes

We ought to loue our enemies, and not to abuse our friends.

Woe to him that giueth not almes.

There is more cause to be bountifull in almes in the new Testament, than in the old.

take away transgressions? But yet he doth thoroughly trie and examine euerie thing. What shall I say then? Are these contrarie? They are not contrarie, if we distinguish them in their time. He taketh away transgressions here, both by baptisme and by repentance: He doth there trie our deedes, by fire and torment. Therefore one will say: If that, whether I commit infinite sinnes, or but one offence, I am cast out, and doe misse of the kingdome of heaven, why doe I not worke wickednesse? This is the speech of an vnthankfull seruant: but yet I will solute this reason. Doe no euill, that thou maiest profit thy selfe. For all of vs (that doe wickedly) shalbe deprived of the kingdome of God all alike: but in hell we shall not all abide the same punishment, but some shall haue greater, some gentler punishment. For, if thou and another man haue both contemned (God) but the one of you in many things, the other in few, you shall both alike misse of the kingdome of God. But if your contempt haue not bene alike, but the contempt of one of you greater, and of the other lesse: you shall feelee a difference (of punishment) in hell. One will say then, Wherefore doth he threaten those that haue not giuen almes, that they shall goe into fire? And not simply, into fire, but that fire, which is prepared for the Deuill and his angels? Why, and wherefore? Because nothing doth so prouoke God to anger. And he doth count this the worst of all wickednesse: Because, if we ought to loue our enemies, he that doth both abuse his friends, and is worse in this point than the heathen themselves, what punishment shall he not deserue? Wherefore, here the greatnesse of his sinne made him to goe (into hell fire) with the Deuill. For, woe is to him that giueth not almes. If this were so in the old Testament, much more in the new. If, where the possession, and fruition of riches, & the caring for them, was permitted, there was so great a care, that the poore might be helped: how much more ought there to be this care, where we are commanded to cast all away? For what did not they? They gaue tythes, & tythes againe, they

they came to Orphans, to widowes, to strangers. But one came vnto me, and told me of one, making a great maruell at it, saying, Such a man giueth tythes. O, what a great shame is this, if that which was no maruell in the Iewes time, that be wondred at among the Christians: If it were then dangerous to keepe backe the tythes at anie time, consider how great a matter it is now. Againe Dronkennes doth not possesse the kingdome (of God.) But what will manie men say: Forsooth, if both I, and an other man be in the same fault, it is no small comfort. What then: It is verie true, if both he and you shall haue the same punishment: other wise this is no comfort. For, then companie in our sufferings hath comfort with it, when the paines that we suffer be moderate: but, when they excede measure, and put vs besides our selues, after that they doe not suffer vs to feele anie comfort. For, say vnto him that is cruelly scorched, and that is entred into the flaming of fire, that such an one suffereth the like punishment, alas, for all that, he will not feele anie comfort thereby. Were not all the Israelites destroyed together: How did this comfort them: Did not the selfe same thing rather grieue them: Wherefore they cried out, We are perished, we are utterly destroyed, we are throughly spent, and wasted. What kind of comfort is this then: We solace our selues in vaine with these hopes. There is but one onely comfort, that is, that we doe not fall into that vnquencheable fire. But if any man be fallen there into, he can haue no comfort, *Where there is gnashing of teeth, where there is weeping, where the worme is that dieth not, where the fire can neuer be quenched.* Tell me, can you conceiue any comfort at all, when you be in affliction, & anguish of mind: Can you be your owne man, as long as it continueth: Let vs not, I praie, and beseech you, let vs not vainly deceiue our selues, and take comfort of such speeches: but let vs do those things that may save vs. It is ordeined for thee to sit with Christ, and art thou ouerbusie with such speeches: If there were none other sinne, what punishment should we iustly

G. iij.

abide,

It was a shame^s that tythes were better paid in the old Testament, than in the new.

Dronkennesse.

Whether companie in sinne be a comfort.

For, *2^a m^a: ad m^as, read, 11 m^a: ad m^as.* Grace 143. b. 28.

Companie hath comfort, when paines be moderate.

Among scorages, and flames of fire, companie is no comfort.

This is the onely comfort, not to fall into hell fire.

Companie comforteth not in hell fire.

to. 5.

11.

8. 101.

24.

6. 14.

The beholding of the godlie in heauen, tormenteth the wicked.

Gods people are partakers of the princely throne.

abide, euen so; these woꝝds? Because we be so dull, so forgetted, so slouthfull, that when there is so great honour set before vs, yet we will say these things. When thou shalt behold in the woꝝld to come, those that haue liued well, will it not waste thee (with sorrow) the moze? When thou considerest, that of seruants, and base men, after they haue taken a litle paine here, they are partakers of the princely throne: Will not these things be woꝝse vnto thee than thy punishment? For if now, seeing them in prosperitie, and suffering no euill thy selfe, thou be wasted here woꝝse than by any punishment, and thou lamentest thine owne case, and weepst, and iudgeth thy selfe woꝝthie of infinite deaths, what shalt thou abide then? For, if there were no hell, were not the very consideration of the kingdome (of God) sufficient to cast thee away, and destroye thee? And that this shall so fall out, it is sufficient for vs to learne, by the experience of things. Therefore, let vs not rashly please our owne fantasies with such woꝝds: but let vs take hede, and haue regard of our owne saluation: let vs haue a care to liue vertuously, and let vs stirre by our selues to the doing of god woꝝks: that we may be thought woꝝthie to obtaine so great glorie, in Christ Iesu our Lord,

(.)

The

The fift Sermon.



Herefore remember, that ye,
being in time past Gentiles in
the flesh, and vvere called vn-
circumcision by them vvhich
are called circumcision in the
flesh, vvhich is made by hands.

Remember I say, that you vvere at that
time vwithout Christ, and vvere reputed a-
liants from the Commonvvealth of Israel,
and vvere strangers from the couenants of
promise, and had no hope, and vvere vwith-
out God in this vworld.



All the things do shew Gods
kindnesse towards man. First,
that he hath saued vs by him
selfe, and by him selfe after such
a sort. Secondly, that he saued
vs being such as we were.
Thirdly, that he exalted vs vn-
to such a place. All these things
by them selues doe verie great

Three effects
of Christes
kindnesse.

1. To saue vs
by him selfe, &
in such a sort.

2. To saue vs
being his ene-
mies.

3. To exalt vs
to such a place.

ly declare his goodnes. And S. Paule moueth all these things,
in y he wisth noth. He said (before.) that he saued vs when
we were dead in sinnes, & children of wrath. Now he shew
eth, with whome he hath made vs equal: Wherefore he saith:

Remember ye.

For it is the manner of vs all, when we be exalted from
great basenesse, vnto the like, or greater honour, not asmuch
as to remember our former estate, after we are noulded in
that glorie. Wherefore he saith:

For this cause remember ye.

If the baser
sort be exalted,
they forget
their former
state.

For

For this cause. For what cause? That we were created vnto god works. And this is sufficient to perswade vs, to haue a care to liue vertuously.

Remember ye.

For that remembrance is sufficient, to make vs thankful towards our benefactor.

That ye being in time passed Gentils.

See how he taketh awaie the Iewes prerogatiue, & doth maruell at the defects of the Gentiles, which indeede were not defects. But he perswadeth either of them, by their manners, and their kind of life.

Which were called.

Their honour was (onely) in wordes, their priuilege was in the flesh. For vncircumcision is nothing, circumcision is nothing. It followeth:

Of them which are called circumcision in the flesh, and which is made with hands.

That ye were at that time without Christ, and were reputed aliens from the common wealth of Israel, and were strangers from the couenants of promise, and had no hope, & were without God in this world.

You that are so called of the Iewes. How falleth it out, that he, minding to shew that their benefiting consisted in this, that they communicated with Israel, doth not againe take awaie the dignitie of Israel: But, in some things he doth extoll it, that is to say, in necessarie things: and, in other some things he beateth it downe, and namely, in such things as were not common to them both. For in procelle of speech he saith: *Ye are citizens with the Samis, and of the household of Ephraim.* Loke how he throweth not downe the Iewes priuilege. These things, saith he, are indifferent. As though he should say, Thinke not that there is anie difference, in that ye are not of the circumcision, but are of the vncircumcision. But, euen this is it that was grieuous, to be without Christ, to be strangers from the Commonwealth, whereas (to be circumcised, or not circumcised,) concerneth nothing the Common

The verie remembrance should make vs thankfull to God.

He diminisheth the Iewes prerogatiue.

S. Pauls vse in handling the priuilege of the Iewes.

Circumcision, and vncircumcision, are things indifferent.

To be without Christ is most grieuous.

Commonwealth. But to be strangers to the covenants of promise, not to haue hope of things to come, to be without God in this world: all these things were in them. He spake (before) of heauenlie things, now he speaketh also of things (that are) on the earth: because in these things the Iewes had a great glorie. So Christ also, comforting his Disciples, after he had said, *Blessed are they that are persecuted for righteousness sake, for theirs is the kingdome of heauen: he laicth downe that which is lesse. For so, (saith he) did they persecute the Prophets that were before you. For this, if you respect the greatnesse, is lesse, but in respect of nearenesse, and of beleeuing, it is great, and sufficient, & hath much force. This therefore was to be of the Commonwealth. He said not, being separated: but, being aliens from the commonwealth. He said not, not harkening: but, not so much as partaking, & being strangers. There is a great Emphasis in these words, that sheweth a great separation: for that the Israelits also were out of the Commonwealth, but not as aliens, but as slouthful: and sel from the covenants, but not as strangers. What were the covenants of promise? To thee & to thy seede will I giue this land, and whatsoever els he promised. It followeth:*

„ Having no hope, and being without God.

And yet they worshipped gods, but such as were no gods.

For an Idoll is nothing.

„ But, now in Christ Iesus, ye which once
„ were farre off, are made nigh, by the blood I
„ say of Christ.

„ For he is our peace, which hath made both
„ one, & hath broken the middle wall of the
„ partition.

„ In abrogating through his flesh, the ha-
„ tred.

Therefore, one will say, Is this anie great thing, that we came

There is an Emphasis in the word *Ali-ans*.

The Israelits were out, not as aliens, but as slouthfull.

What the covenants of promise are.

The Idols of the Gentiles are no gods,

Both Iewes
and Gentiles,
are brought to
one head.

came into the Commonwealt of the Ietoes: What saith thou: He hath reduced all these things to one head, both that are in heauen, and that are vpon the earth, and now doest thou speake (peculiarly) of the Israelits. Thou wilt say, yea. For we must receiue those things by faith, but these things also by woorks them selues.

„ But now (saith he) in Christ Iesu, ye which once „ were farre off, are made nigh,

„ Unto this Commonwealt. For to be farre off & neare, it cometh onely of will and purpose.

„ For he is our peace, which hath made both one.

„ What (meaneth he by) making both one?

Both the Iewes
and we were
brought to a
more excellent
state.

The Gentiles
take most be-
nefit of nobi-
litie receiued
by Iesus.

He meaneth not thus; y he brought vs to their nobilitie, but y he brought both them, & vs, to a greater nobilitie. Yet y benefit that we haue receiued, is greater. For to them it was promised, & they were nearer: but vnto vs it was not promised, & we were farther off. Therefore he saith: *Let the Gentils glorifie God for his mercie.* His promises were made to y Israelits, but they were vntoworthie. So y Heathen he did not as much as promise: but we were strangers, & had nothing comon with them. „ And he made vs one.

Rom. 15.

How both
Iewes & Gen-
tiles are called
by Christ to
greater nobi-
litie.

* *Simil. infig.*

For * *de personis
et numeris dicitur.*
read, *de personis
et numeris dicitur.*
Græcè, 144. b.
32.

For coupling vs to them, but ioyning together, both vs, & them in one. But I wil shew you an exāple. Let vs suppose y there are two images, y one of siluer, y other of lead. Then let vs suppose also, that they are both broken & melted & that they rise out of the fire, both of gold. Behold, thus hath he made two one. Or otherwise, (thus.) Let one man haue both a bondman, & an adopted sonne, & let them both * offend him: the one, being a child cast off, the other a runneagate, and not (as much as) knowing the father. After this, let them both be made heires, and naturall childezen. Behold now, they are brought to one honoꝝ, these two are become one: y one of the hauing come from farre hence, the other nearer, & (either of them) moze naturall than befoze they offended. He addeth:

„ Having brokē downe the middle wall of the partition.
What maner partition wall is this?

„ Having

„ Having abrogated through his flesh the hatred, the law of the commandements in decrees.

Some say, that the law is the partition wall betwene the Jewes & the Gentiles, because it will not suffer them to be mingled together. But I am not of that opiniō, but that this partition wall is common to them both, euen the enmitie (which he tooke away) in his flesh. This was the partition wall, that did seuer them, euen as the Prophet saith: *Do not your sinnes make a separation betwene you & me?* This partition wall was the enmitie which (God) bare, both against the Jewes and the Heathen. But as long as the law was, it was not onely not taken away, but also it was increased. For, saith he, *The law causeth wrath.* Therefore, euen as when he saith in that place, that the law causeth wrath, he doth not ascribe the whole to the law, but there is understood this, because we transgressed it: So here also, he calleth it a partition wall, because the law, being disobeyed, did cause enmitie. The law was a partition, or an hedge, but this partition was made for our safeguard: therefore it was called an hedge, that it might hedge vs in round. For, heare againe what the Prophet saith: *I set an hedge about it.* And againe, *Thou hast broken downe her hedge, & all that goe by the way, doe plucke off her grapes.* Here it is take for a fence. And againe, *I wil breake downe the hedge thereof, and it shalbe troden vnder foote.* And againe, *He gaue them the law for an helpe.* And againe, God, which executeth mercie and iudgement, made his iust lawes knowne vnto the children of Israel. There was a partition wall, which did not set them in safetie, but did separate them from God. Such was the partition wall (that came) of the hedge. What manner of thing is this? The enmitie (which he tooke away) by his flesh. Now: first *having sealed it, & afterward dissolving the enmitie there. And not that onely, but also the keeping of it. What then, if we be deliuered of our former transgression, but be compelled againe to keepe the law? What by, then we were in the like case againe. But he did abrogate euen the law it selfe. For thus he saith:

W. y.

„ Having

The partition wall.

Some say the law is the partition wall.

Nay rather the partition wall is sinne, that maketh God enemie, both to Iew & Gentile.

The law increased enmitie that came by sinne.

The law causeth wrath, because we transgressed it.

Why the law was called a hedge.

A partition without safetie.

How Christ tooke away the enmitie by his flesh.

*expressions, or els, *expressions*. Having sealed.

When we
could not
keepe the law,
he rather abro-
gated it, than
we should
beare the pu-
nishment.

* *Simil.*

Command-
ments and de-
crees differre.

Faith is called
an ordinance.

* He hath saued
vs by faith only

* A precept.

*allay, and pun-
ish.*

Our creation
in Christ is
nothing infe-
rior to the vi-
sible creature.

*In him, that is,
By him.*

„ Having abrogated the law of the cōmādemēts by decrees.

God Lord what kindnesse is this : He gaue vs the law , to the intent we sho.ld keepe it : but after we had not kept it, when we should haue bene punished , he abrogated the law. * Euen as if a man, deliuering his child to a scholemāster , when he doth not obey , should set him frō from his scholemāster, and take him away from him . What great kindnesse is this : What is meant when he saith :

„ Having abrogated by decrees ?

For he putteth a great difference here, betwene commandments, and decrees. And els he meaneth saith, calling it an ordinance. * For he hath saued vs by faith onely. And he meaneth a * precept: euen as Christ said: But I say vnto you, Be not angrie at all. That is to say, If thou beleue that God raised him up from the dead, thou shalt be saued, And againe , The word is nigh thee, in thy mouth, & in thine hart. Say thou not, Who shall ascend into heauen? or who shall descend into the deepe? And, who hath raised him from the dead: In steede of life, he hath brought in faith. Therefore, that he might not saue thee in vaine, both he himself was punished, & he required of them faith by decrees.

„ That he might make two, to be one new man in himselfe.

See you now how the Heathen is not become a Jew: but both the one and the other is come to an other state: Not that he might make the Jew an other (than he was) but that he might make them both anew. And he hath well vled the word *new*, that is, *might create*, euerie where : and said not, *might change*, that is, *that he might change*, that he might set forth the efficacie of that which was done : and that, although the creature be visible, yet it is nothing inferior vnto it, and that we must no moze skippe away, as from naturall things.

„ That he might (saith he) create them two, in himselfe. What is to say, by himselfe. He did not giue this in commandement to an other, but (did it) by himselfe. And hauing melted both the one, & the other, he brought forth one marvellous

*Maith. 5.
12.*

Rom. 10. 1.

*Rom. 10. 1.
Demi. 30.*

*12.
Rom. 10. 1.*

lous one, when he himself had bene the same first, which exceedeth y former creation. For this is ment by (In him) that is, himself having first shewed a type & example. For where he laid hold of y Jew, thence also laying hold of the Gentile, & being in the midle himself, & mingling them together, & desacting whatsoeuer was alienated in them, he formed them from aboue by fire and water, not by water and earth, but by water and fire. He became a Jew by circumcision, and subiect vnto the curse. He became a Gentile, without the law, and aboue both Gentiles, and Jewes. It followeth:

„ Into one new man, making peace.

For them, toward God, and toward one an other. For they were not reconciled, remaining Jewes, and Gentiles, neither euery one, not deliuered from their owne state, came to an other greater. For the Jew is then ioined to the Gentile, when he is made a beleuer: * Euen as if certaine men could not see one an other, when there are two chambers below, and one wonderfull and great one aboue, till they all meete aboue together.

„ Making peace.

This (making of peace) is vnderstande rather toward God. For the words following do declare so much. For what saith he?

„ And that he might reconcile both vnto
„ God, in one bodie, by his crosse.

He said not, Might reconcile, but, Might reconcile euen from the beginning, shewing that before time, mans nature was easie to be reconciled, as in the Saints, and before the law.

„ In one bodie (saith he,)

What is to say, his owne bodie:

„ Vnto God.

How falleth that out: This he meaneth, that he himself hath suffered the punishment y was due, by his crosse.

H. ij.

In him, that is, the thing being wrought in him selfe first.

Christ mingled Jew and Gentile together in him selfe.

Christians are formed from aboue by fire, and water.

Christ procureth vnto men peace, both with God, and toward one an other.

The Jew is ioined to the Gentile by faith.

* Simil.

Making peace in this place is specially vnderstande of peace with God.

αὐτὸν αὐτῶν, and
ἐν αὐτῷ αὐτῶν.

Christ hath reconciled vs in one bodie, that is, by the punishment that he suffered in his owne body, by the crosse.

„ And

„ And slaie hatred thereby.

Christ by his
death slew the
hatred.

Quodammodo ha-
ving vtterlie
slaine it.

The hatred,
that was slaine,
can no other-
wise rise againe
than by our
wickednesse.

* Our wicked-
nesse doth not
bring forth the
enmitie that
Christ slew,
but an other.

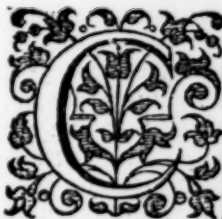
There is nothing moze proper than these wordes, neither
can anie thing haue a greater Emphasis. His death slew
the hatred, wounded it and destroyed it: not giuing it in co-
maundement to other, nor him selfe working it onlie, but
suffering too. He said not, Dissoluing it, he said not, Taking
it away: but (vsing a word) that is of greater vehemen-
cie than all (the rest,) Having slaine it, so that it can rise
no moze. How doth it rise againe then? Euen by our great
wickednesse. As long as we remaine in the bodie of Christ,
as long as we be vnited, it riseth not againe, but lieth dead.
* Say rather, that neuer riseth againe: but if we breake
an other, it is not long of him that hath taken away and
destroyed the former. But thou by trauell bringest forth
an other. For the Scripture saith, *The fleshly wisdom* Rom. 1.

is enmitie against God. If we be not carnallie
minded at all, there shall be no other
hatred bred, but that peace
shall remaine.

The

The fourth Morall.

63



Consider how great euill it is, when God hath taken so great paines, that we might be reconciled, and brought it to passe to, for vs to returne againe vnto enmity. For this remaineth, not baptisme anie moze, but hell: no moze remission, but hard triall. The affection of the flesh, is delicacie, and riot. The affection of the flesh is couetousnesse, and all sinne. Why is it called the affection of the flesh? Where as the flesh can worke nothing without the soule? He saith it not to the repprofe of the flesh: no moze than, when he saith, *λογισμις ανθρωπου*, that is, *The animall man*, he saith that, not to the repprofe of the soule. For, neither the bodie nor the soule is sufficient to do anie worthe and great thing by it selfe, if it obtaine not helpe from aboue. Therefore he calleth such things *λογισμις*, that is to say, belonging to the soule, which the soule worketh by it selfe. And he calleth those things fleshlie, which the bodie doth by it selfe. And these things perish, not in that they are naturall, but because they obtaine not the direction that is from aboue.* For euen the eyes are good, but without light they commit infinite euils, and that is long of their weakenesse. But, if the euils had bene naturall, we could not haue used them well at anie time. For, nothing that is of nature is euill. What is ment then by the affections of the flesh? Euen sinnes: because sinne, when it being lifted by getteth the vpper hande of the gouernour of the charriot, it bringeth forth infinite mischiefes. For, this is the vertue of the flesh, to be made subiect to the soule: but it is wickednesse to reigne over the soule. For, euen as an horse is faire, and well vnderlaid, but that appeareth not without a rider: so (saith it with) the flesh also, when we cut off the wanton prauing thereof, neither can the

Woe to vs, if we returne to enmity, after reconciliation.

The affection of the flesh.

Neither bodie, nor soule, can perfit any thing, without helpe from aboue.

λογισμις things done by the soule alone.

συναισθησις Things which the bodie doth by it selfe.

* *Simil.*

Nothing that is of nature is euill.

Sinnes, are the affections, of the flesh.

The vertue of the flesh is, to obey the soule.

Simil.

The spirit ruleth both bodie & soule.

Simil.

Both bodie & soule are ordained to good vie.

The bodie can do no harme without the soule: but the soule may without the bodie.

Delituousnesse is not of necessity to the bodie.

Simil.

The pride of the flesh is disobedience to the soule.

the rider himselſe make anie (good) theſe without ſkill. For (otherwiſe) he himſelſe doth worſſe than they. Wherefore there muſt be a ruler euerie where. The ſpirit hauing rule of this, doth make the gouernoz of the chariot ſtronger. This ſpirit doth adorne both the ſoule and the bodie. For, as the ſoule, being in the bodie, doth ſet it forth beautifullly, but when it bereaueth the bodie of his owne working, and departeth from it, euen as if a Painter ſhould make a confuſion of colours, then there followeth great deſormitie, while euerie part doth haſſen to corruption, and diſſolution: ſo alſo the ſpirit, when it leaueth deſolate, both the bodie, and the ſoule, the deſormitie becommeth worſe, and greater. Do not therefore reprove the bodie, becauſe it is of leſſe value than the ſoule. For, neither can I find in my hart to reprove the ſoule, becauſe it can do nothing without the ſpirit. And, if I may ſay that I thinke, the ſoule is rather worſe to be reprehended. For the bodie can do no harme without the ſoule: but the ſoule can do manie things without the bodie. For (the ſoule) doth manie things, when the bodie waſteth away, and ioieth not. As for example. Thoſe that be Charmers, and ſuch as uſe Magicke, and thoſe that enuie others, and Sorcerers, do verie much waſt their bodie. Furthermore alſo, delituousneſſe commeth not of the neceſſitie of the bodie, but of the recheleſſeneſſe of the ſoule. For meate, and not delicate feeding, ſerueth the neceſſitie of the bodie. If it pleaſe me to hold the bzidle hard, I may raine the horſe. But the bodie can not reſſeſſe the ſoule, in ſuch miſchieſes as it worketh. Wherefore did he then call it the pride of the fleſh? Becauſe it falleth out, that it belongeth wholie to the fleſh. For, when the fleſh getteth the vpper hand, then it ſinneth: when it taketh away the gouernment of the mind, and the rule of the ſoule. Wherefore, herein conſiſteth the vertue of the body, in that it yeldeth to the ſoule, for that by it ſelſe (the fleſh) is neither good nor euill. For what can the bodie do by it ſelſe? Wherefore the bodie is good by ioining with the ſoule, by reaſon of his ſubjection:

iection. Other wise, it is neither good, nor euill : and fit both
 for this, and that : hauing an inclination either way. The
 bodie coueteth, not fornication, not adulterie, but copula-
 tion. The bodie coueteth, not delicate fare, but nourishment:
 not dronkenesse, but drinke. And to proue, that dronken-
 nesse is not lusted after by the bodie, consider how you do no
 more deale with anie thing, after you passe measure, after
 you excede the boundes of the bodie. Seeing all other things
 belong to the soule, whē it is caried downe to fleshly things,
 when it becommeth grosse. For although the bodie be beau-
 tifull, yet it is farre inferiour to the soule, as leade is to gold.
 But yet gold hath neede of leade to sober it : and so hath the
 soule neede of the bodie : euen as a noble mans child hath
 neede of a scholemaster. Therefore, as we say that things are
 childish, not reprobuing the age, but things that are (done)
 in it : so must we also thinke of the bodie. But we may be,
 not in the flesh, if we will : as also not in the earth neither,
 but in heauen, & in the spirit. * For, to be here, or there, is not
 so spoken by situation in place, as by affection, or disposition.
 Therefore we say, that manie, which are in a present place,
 are not there, saying, Thou wast not here. And what doe I
 meane thereby ? We say oftentimes, Thou art not in thy
 selfe, I am not in my selfe : and yet what can be more of the
 bodie, than that, when one approacheth vnto him selfe ? Yet
 we say, that he is not in him self. Therefore let vs be in our
 selues, let vs remaine in heauen, in the spirit, in peace, & the
 grace of God : that we being deliuered from all fleshlie
 things, may obtaine the good things, that haue bene promi-
 sed in Christ Iesus our Lord : with whom, to the
 father, together with the holie spirit, be
 glorie, power, and honour, both now
 and euer, world without
 end, Amen.



What the bo-
 die coueteth.

The bodie
 coueteth not
 dronkenesse,
 but drinke.

The bodie is
 inferiour to
 the soule.

Simil.

The soule
 hath neede of
 the bodie.

Simil.

We ought to
 be, not in the
 flesh, nor in the
 earth, but in
 the heauen, and
 in the spirit.

* To be here,
 or there, in si-
 tuation, or in
 affection.

The sixt Sermon.

And came, and preached peace
to you, vvhich vvere a farre off,
and to them that vvere nigh.
For, through him, vve both
haue accesse, by one spirit, vn-
to the father.

Novv therfore, yee are no more stran-
gers, and forenners, but Citizens vvith the
Saints, and of the houshold of God.

And are builte vppon the foundation of
the Apostles, and Prophets, Iesus Christ
being the head corner stone.

In vvhom, all the building, coupled togy-
ther, growveth vnto an holy temple in the
Lord.

In vvhom ye also are builte together, and
made the habitation of God, by the spirit.



Christ recti-
fied euils by his
owne coming.

Hath not sent (saith he) by an
other, neyther hath he declared
these things to you by any o-
ther: but he himself (hath done
this) by himselfe. He hath not
sent to you an Angel, or Arch-
angel. For, the rectifying of so
great euils, and declaring of the
things that haue bene done,
might be wrought by none o-
ther, but by his owne coming. For our Lord toke vpon him
the place of a seruant, & in a maner* of a Minister, and came.
And

* *manera*.

„ And (saith he) brought good tidings of peace, vnto
 „ you that were farre off, & to them that were neere hand.
 He saith, that the Jewes are nere in respect of vs.
 „ For, through him, we both haue access, by one spirit,
 vnto the Father.

He reconciled vs (saith he) according to that peace, which
 14. 27 is toward God. For he himselfe saith, *Peace I leane with you,* Peace and re-
 16 33 *my peace I giue you.* And againe, *Be of good cheere, I haue o-* conciliation
 14. 13 *uercome the world.* And, *What soeuer you aske in my name, ye shal* made with
 16. 27 *receiue.* And againe, *Because my father loueth you.* These are God by Christ.
 tokens of Peace. And, besides these, how? Tokens of
 peace.

„ Because we had access by him in one spirit.

You had not lesse, and they more: but (you all had it) by
 one (and the same) grace. For he loosed the anger by his
 death, and made vs beloued to his father, by the spirit. We
 hold againe, here is (in) for (by.) By him, and by the spirit,
 that is, he brought vs vnto him.

Christ's death
 loosed the an-
 ger.
 Christ by the
 spirit made vs
 beloued to his
 father.

„ Therefore ye are no more strangers, and Forenners, but
 „ fellow Citizens with the Saints.

See you how we haue bene made Citizens of the same Ci-
 tie, not with the Jewes simply, but with the Saints, and
 those great men, Abraham, and Moses, and Elias. We are
 11. 14 declared plainely (to be taken) into it. For, those (saith he)
 that say such things, do declare plainly, that they seeke a countrie,
 not being any more estranged from the Saints, nor Foren-
 8. 35 ners. For those which shall not attaine to heauenly things,
 are forenners. For, (saith he) the sonne abideth euer. It fol-
 loweth.

We are citize's
 with the saints,
 patriarches, &
 prophets.

Forenners are
 those, which
 shal not attaine
 to heauenlie
 things.

„ And of the household of God.

Loke what they had from the beginning, by so great la-
 bours, that was happily procured to you by the grace of
 God. Beholde the hope of your calling.

What the Iewes
 had by greates
 labours, the Ge-
 ntils had by the
 grace of God.

„ And are builde vpon the foundation of the Apostles,
 „ and Prophets.

The ioyning
 of all in Christ
 is expresse,
 sometime by a
 bodie, somtime
 by a building.

See how he doth in one masse temper all together, Gen-
 tiles, Apostles, Prophets, Christ himselfe: & how he doth set

A. 4.

forth

fozth this their ioining together, sometime by a bodie, some time by a building.

„ Being builded (saith he) vpon the foundation of the „ Apostles.

That is to say, the Apostles & Prophets (were) the foundation. And (here) he placeth the Apostles first, which are last in time. Or els he speaketh these wordes, signifying that they are the foundation, and yet that all is but one building, and the roote is al one. Consider here, that the Gentiles haue the Patriarchs for their foundation. Here he speaketh of it much moze properlie, than when he talketh of the grafting in. There he toucheth them much moze nærely. Afterward he saith, He y holdeth altogether is Christ. For, that which is the head corner stone, doth hold together, both the wals, and the foundations.

„ In whom all the building.

Loke how he hath ioined this, so that Christ should sometime hold and bind together the whole body from aboue: and sometime should from below beare vp the building, and be the roote of it. And, whereas he said (before,) he hath created them in himself into one new man: thereby he hath shewed, that he hath ioined both the wals together by him selfe, because they were created in him. For, the Apostle calleth him, * The first begotten of euerie thing created. This is ment (when it is said) that he thoroughlie beareth (vp) all things.

„ In whom, all the building, coupled together by due „ proportion.

For, whether you speake of the roote, or of the wals, or what other thing soeuer, he beareth the whole. In an other place the Apostle calleth him the foundation: saying, Other foundation no man can lay, than that which is laid already, which is Iesus Christ.

„ In whom (saith he) all the building is coupled together by due proportion.

The verie exactnesse of it doth declare, that it is not possible that anie should be other wise laid (vpon this foundation)

The Apostles are first named.

All is but one building, and the roote is all one.

Note that the Patriarchs are the foundation of the Gentiles.

Christ, the corner stone, holdeth all together.

Christ both holdeth together from aboue, as the corner stone: and vpholdeth the building below, as a roote, or foundation.

* Christ is the first begotten of euerie thing created.

Christ is the onlie foundation.

Vpon Christ the foundation

Rom. 17.

Coloss.

1. Cor.

tion) than if he liue verie exactlie. For, saith he :

„ He groweth into an holie temple in the Lord, in
„ whome ye also (saith he) are built together.

This S. Paule saith often :

„ Into a Temple.

Into a place for God to dwell in, in the spirite. What is
meant by this building? That God doth dwell in this temple,

Cor. 3. 17.

Cor. 6. 16.

and *Euerie one of you particularly is a temple*, and all in gene-
rall, and, that he dwelleth in you, as in the bodie of Christ,

1. Cor. 14. 6.

1. Cor. 14. 6.

and dwelleth in you, as in a spirituall temple. He calleth it
not, * a coming to : but, a bringing unto him. For we were
(saith he) *commeth unto the father, but by me*. And againe, *I*

am the waie, the truth, and the life. And he ioyneth them toge-
ther, with the Saints. Then he returneth againe unto his
former example, by no meanes suffering them to be seuered
from Christ. Therefore this building doth reach euen unto
the coming of Christ. For this cause therefore S. Paule

Cor. 3. 10.

Cor. 3. 11.

said: *As a skilfull master-builder, I have laid the foundation :*
And againe: *That Christ is the foundation*. What is meant
hereby? See you, that we must vnderstand it here, according

1. Cor. 15. 1.

to the matter that we speake of. I offered this, not simply,
* but by examples. As when he called his father an husband-
man, and him selfe a rote,

must be built
an exact life in
vs.

A temple is
called a place,
for God to
dwell in, by the
spirit.

* *ἑστῶτος*.

ἡμεῖς αὐτοῦ.

No coming
to God, but by
Christ.

There may
be no seuering
from Christ.

Deefl, * *ἰδὲ*.
Examples.

Here beginneth the third Chapter.

„ For this cause I Paule am a prisoner of
„ Iesus Christ, for you heathen, if you
„ haue heard, &c.

He hath spoken of Chrisses great fauour and care : and
now he proceedeth to his owne, being small, and verie
nothing at all, in respect of that (which Christ hath shew-
ed) and yet that also sufficient to allure them,

Great loue in
S. Paule, to be
in bonds for
his charge, but
nothing com-

3. ii.

„ There-

parable vnto
Christ.

„ Therefore (saith he) euen I also am a prisoner.

For, if my maister was crucified for you, much moze haue I bene bound. He was not onely bound him selfe, but suffereth his seruants also to be bound.

„ For you heathen.

To be the
Lords prisoner
for his church,
is a great grace

Here is a great Emphasis: as if he should say: We do, not onely not abhorre you any moze, but also we are prisoners for your sakes, and euen I also haue enioyed so great grace.

„ If ye haue heard of the dispensation of
„ the grace of God, vvhich is giuen me to
„ youward.

Here he meaneth those words, which were spoken to Ananias before hand, concerning him, in Damascus: when God said vnto him: *Goe thy waie, for he is a chosen vessell vnto me, to beare my name before the Gentiles, and Kings.* He calleth here the reuelation, the

Act. 9. 15.

„ Dispensation of grace.

S. Paule had
his doctrine by
reuelation fro
God, for his
hearers sakes.

As who should say, I haue not learned (my doctrine) of man, but (God) hath vouchsafed to reueale it to me, being but one man, for your sakes. For (saith he) he said vnto me: *Depart for I will send thee farre hence vnto the Gentiles.*

Act. 22. 21.

„ If ye haue heard.

The greatnes
of S. Pauls di-
spensation.

For the dispensation was great, to call him from heauen, which by no meanes was persuaded: and to say vnto him, *Saule, Saule, why persecutest thou me?* And to blind him with that vnspokeable light.

Act. 9. 4.

„ If ye haue heard, (saith he) of the dispensation of the
„ grace of God, which is giuen me to youward.

„ For by reuelation the mysterie vvas
„ shewed vnto me, as I vvrote before in fevv
„ vvords.

All commeth
of God, with-
out our helpe.

Perchance he declared it by some words (before.) or rather vvrit it for manie mens sakes. He sheweth here, that all commeth of God, & we our selues haue brought nothing (with

(with vs therevnto.) For what: tel me I pray you: was not Paule himsele ſaued by grace: euen that Paule, which was great, which was wonderful, which had learned the law, which was exactlie instructed at the ſete of Gamaliel? For this is a myſterie, to exalt the Gentiles at a ſodaine, into greater nobilitie than the Iewes.

S. Paul was ſaued by grace.

The Gentiles were exalted to greater nobilitie than the Iewes.

As, ſaith he, I haue written before in few words:

That is to ſay, brieſly.

„ Whereby, vwhen you read, you may vn-
„ ſtand.

God Lord, then he wrotte not all, neither ſo much as he ſhould haue wrotten. But here, the nature of the thing it ſelf cauſed this: but elſewhere, the naughtineſſe (of the men:) as among the Iewes, and the Cozinthians.

„ Whereby vwhen ye read, ye may vnder-
„ ſtand (ſaith he) my knowvledge in the myſte-
„ rie of Chriſt.

That is to ſay, how I haue vnderſtood, how I haue con-
ceiued, either ſuch things as God ſpake: or that Chriſt ſiteth at (Gods) right hande. And furthermoze alſo, that you might vnderſtand the worthineſſe, God hath not done ſo by euery nation. And what nation is this to which God hath thus done:

Saint Pauls knowledge touching the myſterie of Chriſt.

„ Which (myſterie) ſaith he, in other ages
„ was not opened vnto the ſonnes of men, as
„ it hath bene novv reuealed vnto his holie
„ Apoſtles, and Prophets by the ſpirite.

What then: tell me, did not the Prophets know it? How then ſaith Chriſt? Moſes (and the Prophets) haue written (theſe things) of me. And againe: If you had beleued Moſes, you would alſo haue beleued me. And againe Search the Scriptures, for in theſe ye thinke ye haue eternal life, and they are they, which teſtifie of me. Thus he ſayth: either, that it was not reuealed vnto all men, ſo; he added.

The myſterie was not in ſuch ſorte reuealed to the Prophe-tes before, as it was at the com- ming of chriſt.

„ Which

„ Which in other ages was not opened to the sonnes
 „ of men, as it was now reuealed.

S. Peter would
 not haue gone
 in vnto the
 Gentiles, with-
 out the war-
 rant of the spi-
 rit.

„ **And** els, that it was not so reuealed, (meaning) by the
 things themselues, and woꝝks, as it was now reuealed vnto
 his holie Apostles and Prophets by the spirit. For weigh
 with your selfe. Euen Peter himselfe would not haue gone
 in vnto the Gentiles, if he had not heard it of the spirit. For,
 heare what he saith. Therefore saith he, God hath giuen vn-
 to them the holie spirit, as well as vnto vs, that is to say, God
 hath chosen them in the spirit, that they may receiue grace.
 For the prophets spake of these things, but they knew them
 not so exactly, forasmuch as neither the Apostles them selues
 (knew them,) and that, euen after they had heard (Christ.)
 For these things farre exceeded mans reason, and common
 hope.

AE. 10. 13.

20.

AE. 11. 13.

17.

„ That the Gentiles should be inheritors
 „ also, and of the same bodie, and partakers
 „ (of his promise, &c.)

It exceedeth
 both reason,
 and hope, that
 the Gentiles
 should be par-
 takers of the
 bodie, inheri-
 tance, and pro-
 mise of Christ.

„ **What** meaneth he by inheritours also, & partakers of his
 promise, and of the same bodie. This is the great thing in-
 dede to be one bodie, and this is great nearenesse. For the
 Prophets knew that the (Gentiles) should be called, but in
 such ample sort, they knew it not. This is it that he calleth,

„ The mysterie of his promise.

„ **The** Israelits were partakers, the Gentiles were also
 partakers, together with them, of the promise of God.

„ In Christ by the Gospell.

The mysterie
 of his promise,
 that the Iewes
 and Gentiles
 should make
 one bodie.

„ **That** is to say, In that the Gospell was sent euen vnto
 them also: and in that they beleued. For (they beleued)
 not simply, but by the Gospell. But this was no great mat-
 ter: but a small thing. And he reuealeth vnto vs an other
 greater thing: that is to say, that, not onely men, but also,
 neither Angels, neither Archangels, nor any other created
 power did know this. For this was a mysterie: and was
 not reuealed,

Neither men,
 nor Angels
 knew this my-
 sterie, as it was
 reuealed by
 Christ.

„ To

„ To vnderstand saith he, my knowledge.

Aff. 13. 46.

Perchaunce he meaneth that which he spake vnto them, in the Acts of the Apostles, to declare what his vnderstanding was: that euen the Gentiles are called to (the Gospel) This is it that he calleth, his knowledge of the mystérie, wherof he spake, when he said, that he shall in himself create vs into one new man. For, both Paule and Peter learned by reuelation, that we ought not to abhorre the Gentiles. And Peter saith no lesse, in his defence.

Saint Paul's knowledge of the mystérie of the calling of the Gentiles.

Aff. 10. 11

Aff. 11. 16.

17.

Paule and Peter taught by reuelation.

„ Wherof I vvas made a minister, according
„ to the gift of the grace of God, vvhich is gi-
„ uen vnto me, after the vworking of his po-
„ uer.

He said before, I am a prisoner: but now againe he saith, that all belongeth vnto God. For thus he saith,

„ According to his gift.

The worthinesse of this honor fell out, according to the power of the gift, but the gift had not bene sufficient, except God had also endued him with power.

K.

The

The fift Morall.

Mans ende-
uour was not
fufficient for S.
Paules gift.

Three especi-
all gifts in S.
Paule.

1. Feruencie
of desire with
patience of
mind, and wise-
dome.

2. The power
of the spirit.

3. A blamelesse
life.

S. Paule toke
care that his
ministerie
might be
blamelesse.

S Paule dying
daily, reioyseth
in Christ.

ὁ δὲ ἀποστόλος.

The discreti-
on, of our good-
ness of S.
Paule, to
winne people.

S Paule doth
all things in
the power of
the holie spirit.

Miracles were
not so auail-
able as other
things: neither
did S. Paule
bragge of the.



Per the gift was of great power in-
deede, and mans endeuour was not
sufficient. For, S. Paule brought with
him, to the preaching of the Gospell,
thre things, a feruent desire, & bold,
& a minde readie to endure anie thing
whatsoever: and vnderstanding, and
wisdome: [For to be willing to put
him selfe in dangers was not sufficient.] The power of the
spirite: & a blamelesse life. And consider of that first. Heare
what he writeth, *That our ministerie be not blamed. And as* 2. Cor. 6. 3.
gaine, For our exhortation was not of deceit, neither of unclea- 1. Thess. 2. 3.
nesse. Neither at anie time vsed we flattering words, neither cloke
of comensnesse. Doe you see that he cannot be blamed? And
again, Prouiding aforehand things honest, not onely before the Rom. 12.
Lord, but also in the sight of all men. The after that; (I protest) 17.
by our reioycing which I haue in Christ Iesu our Lord, I die daily. 1. Cor. 15.
And againe, Who shall separate vs from the loue of Christ? Shall 31.
tribulation, or anguish, or persecution? And againe, In much pa- Rom. 8. 35.
cience, in afflictions, in necessities, in persecutions, in anguishes. In 2. Cor. 6. 4.
stripes, in imprisonments. After this followeth his discretio in
using the matter. Vnto the Iewes, I became as a Iew; to them 1. Cor. 9. 20.
that were without the law, as one without the law: to them that
were vnder the law, as one vnder the law. And he is shauen, & doth Act. 18. 18.
infinite things. But this is the chiefe of all, (that he doth Act. 21. 24.
these things) in the power of the holie spirit. For I will not be Rom. 15. 18.
bold (saith he) to speake of anie of those things which Christ hath
not wrought by me. And againe, What is it wherein ye are much 2. Cor. 12. 13.
inferior to the rest of the Churches? And againe, I was nothing 2. Cor. 12.
inferior to the chiefe Apostles, although the nothing. For, with- II.
out these things, it is impossible (to doe anie thing.) Ther-
fore, they did not become belauers, because of his miracles:
for his miracles did not tooke this thing, neither would he
bragge of these things, but of other things. For he must be
told

bold of reprehension, and discrete, one that feareth no danger, and apt to teach. Whereby was there most good done by him: If these things were now a daies, there were no neede of miracles: and we see, that S. Paule had happily, and well brought to passe an infinite number of such things, even he, for his miracles. But we now, hauing none of all these things, will passe all men. * If one of the two be broken off from the other, that which remaineth is vnprofitable. For, what profit is there, when one is readie to abide any danger, if his life be blame worthe? For, if (saith he) the light, that is in thee, be darknesse, how great is that darknesse? And what auaieth it to liue void of blame, if thou be slow and drouisse? For, he that taketh not vp his crosse, and followeth me, is not worthe of me. And, if a man, doe not glue his life for his sheepe. And what can he profit that hath both these, and is not discrete, so that he knoweth how to make answer to euery one? And, although we doe not now worke miracles, yet we must practise both these things. And, although Paule, of him selfe, did so manie things, yet he did attribute all to grace. This is the part of a thankful seruant. And we should neuer haue knowne these worthe acts of S. Paule, if he had not bene giuen to the necessitie of the matter. But, I praise you, are we worthe as much as to make mention of S. Paule? He, although he had the grace of God to helpe him, was not content, but him selfe ventred into infinit dangers: but we, that lacke that boldnesse, tell me, how can we looke to keepe them, that are committed to our charge? or to winne those vnto vs, which as yet haue not come vnto vs? Well, that are men, deuising to liue delicately, & seeking rest by all meanes, we that cannot, or rather will not suffer danger, so much as in a dreame: Well, that are so farre from S. Pauls wisdom, as the heauen is distant from the earth. And therefore, there is great difference, betwene the hearers now aduaies, & their Disciples the. For, those that were but Disciples then, were better than our teachers now: for, they being euery in the midst of the people, and tyrants, and hauing all these ene-

The qualities of a good pastor.

There were no neede of miracles now a daies, if sound doctrine and good life were ioyned together.

* Those two are innocencie, and constancie in perils.

Discretion in vsage, and dexteritie in teaching especially required.

S. Paule did attribute all to grace, like a thankfull seruant.

We are as farre from S. Pauls wisdom, as the heauen is distant from the earth.

Math. 5.
23.

Math. 10.
38.
Iohn. 10. 11

1. Cor. 11.
23.

The Churches,
to who Saint
Paule writ, had
grace, not only
to beleue, but
also to suffer
for Christ.

The faithful
of old beleued
constantly, and
liued vertu-
ously.

Why the tea-
chers in Saint
Chrysostoms
time, were not
like the hearers
in the prima-
tiue Church.

* The causes
why sinne doth
abound, are,
lacke of loue,
impunitie, and
euill example.
Good men
of solitarie life,
were conuer-
sant in the
mountaines.

Simonie is
cause of infinite
mischiefes.

mies on euerie side, would not be drawen away, would not
yeeld, or bow as much as a straws breadth. For, heare what
he sayth vnto the Philippians, *Vnto you this grace is giuen,* Phil. 1.29.
that you should, not only beleene in Christ, but also, that you should
suffer for his sake. And againe to the Thessalonians, ye became 1. The. 2. 14
followers of the Churches of God, which are in Iewrie. And thus
he said in the Epistle written to the Hebrewes. Ye tooke in Heb. 10. 34
worth the spoiling of your goods, with gladnesse. And this testi-
monie he giueth vnto the Colossians, saying: For ye are dead, Coloss. 3. 3.
and your life is hid with Christ, in God. And, to the selfe same
beareth he witnes, (that they haue suffered) many dangers.
And in the Epistle written to the Galathians he saith: Have Gala. 3. 4.
ye suffered so great things in vaine, if it be yet in vaine? And you
six, that these were all conuersant in doing well. Therefore
did grace also worke then. Therfore they liued vertuouslie.
But what writeth he to the Corinthians: Heare you; whom
he blameth very much, doth he not witnesse for them also, 2. Cor. 7. 15
saying: But euen your zeale, but euen your vehement desire. And
again, loke whatsoeuer he saith to them heretofore, you shall
not find that in the teachers now: & therefore all is lost, and
*perished. * The cause hereof is, because that loue is wahren*
colde, by cause that sinners are not punished. For, heare what
he writeth vnto Timothy, saying. Them that sinne, rebuke be- 1. Tim. 5. 20
fore all (men) For that the Rulers are sicke. For, when the
heade is not healthie, how can the rest of the bodie remaine
in health? & therfore, what great vnequalitie here is. For,
those that liue well, and haue confidence after a sort, are con-
uersant in the toppes of Hills, and haue departed from a-
mong other men, as though they were pulled asunder from a
bodie, that is their enemy, and euill affected towardes
them, and not from a friendlie bodie. But corrupt men, and
those that are replenished with infinite vices, haue skipped
into the Churches. The dignities of the Church are bought,
and sold. Whereby are ingendred infinite mischiefes, and
there is none to correct if, none to reprove if. But the price
of

things hath found a way, and sequele (how one thing should follow vpon an other.) Hath a man offended, and bene charged with his fault? He maketh speeche, not to shew that he is guiltlesse, but to be able to find others to be partakers of his faults with him. What should I do: say, seeing euen Hell it selfe is threatned? Beloeue me: If God had not laid by in store punishment for vs there, you should see euery daie greater tragedies, than the miseries of the Iewes come to. For what I pray you: But let no man be angry, so: I will speake to none by name. If a man comming into the Church, and calling befoze him you that are now here, and you that are with vs, should examine you: Or rather not now, but vpon Easter day, if a man should exactly list all those that come hither, and that are baptized, euen after they haue come vnto the (holy) mysteries, (if such a man should do it) that had receiued such a spirit, that he might know exactly what they had done: there might be found sinnes much more greuous, than those that were committed by the Iewes. For he should finde both southsaiers, & such as haue vsed witchcraft, & sozerie, and enchantments, and fornications, and adulterers, and drunkards, and backebiters, I will not say couetous persons, least I should touch some of them, that euen stand here. What if one should list all that come to the Church all the world ouer, what offence should he not finde? What if he should list the Gouernours, should he not finde that they be greedy of money: that they buy their offices: that they be enuious: that they be maliciously bent against others: that they be vaine glorious: that they be gluttons: that they be money slaues: Seeing we are so vngodlie, what greuous punishment ought we not to loke for? And, that you maie learne how great punishment they be subiect vnto, that are guiltie of these sinnes, consider the examples of olde. One man stole the * cursed things, being a souldiour, and all perished. Doe you knowe the storie? I meane it of Charrie, that stole the thing that was cursed.

A man that is charged with his faulte, doth not seeke to amend it, but to ioyne others with him.

The examination of the audience by the preacher about their life, when they receiue the Communion.

Christians more greuous sinners than the Iewes.

Gouernours are told in generall of their faultes.

God punisheth sinners greuously. Sacrilege severely punished.

* See xxix.

R. ij.

Whereby

Infinite euils
abound now-
adayes, and no
man feareth
Gods punish-
ments.

Whe God pu-
nisheth the iust
with the vn-
godly, the iust
thereby lay a-
way the burde
of their sinnes,
and not the
vngodly.

* Warres and
greuous cala-
mities of other
men, should be
an admonition
vnto vs.

* We shall be
more seuerely
punished, if we
be not amended
by the exāples
of others.

* A preacher
ought not to
please mens fa-
ntasies, but ra-
ther to profite
their soules.

Whereupon the Prophet said, that their countrie was full of
sorcerie, euen as (the countries) of other nations, Now infinit
euils abound euerie where, and no man feareth. Let vs
feare hereafter. God bleth to punish the iust with the vn-
godlie, as it came to passe in the time of Daniell, and of the
thre children, and in the times of manie other, as also in the
warres, which do eue now fall out: for the one do thereby lay
away al þ burde of sinnes that they haue: & other do not. In
respect of all these things, let vs deale warely toward our
selues. * Do you not see warres: do you not heare of calamities:
Are you not taught hereby: Nations, and whole cities
haue bene drowned, & haue perished, so manie thousands are
slaves to the Barbarians. If we be not chastised by the feare
of hell, let vs yet at the least amend, by these examples.
But I pray you, are these also bare threatnings: haue not
the things them selues also so fallen out: * They suffered
great punishment: but our punishment shall be greater, be-
cause we can not beware, and waie better by their calamities.
(You will say,) this is an hard speech. I know that too,
but it is so: our aduantage, if we hearken vnto it. * For this
my talke can not serue to please your fantasies: or rather, I
can neuer speake to your liking, but I will alway speake
such things, as may repress and chasten the soule. For, such
things cause vs to enioy the good things that are to
come, which God graunt we may attain
vnto, by his grace, and
kindnesse.

The

The seventh Sermon.

Vnto me, vvhich am lesse, than
the least of all * Saints, is this
grace giuen, that I should
preach among the Gentiles
the vnsearcheable riches of
Christ.

* Chryl. *רחוק*
אין *רחוק*: Plan-
תון. *רחוק* Lipf
רחוק *רחוק* *רחוק*

And bring to light to all men, vvhath
the felowship of the mysterie is, vvhich from
the beginning of the vvhord hath bene hid
in God, vvhich made al things through Ie-
sus Christ.

To the intent, that novv, vnto the Rulers,
and povvers in heavenly things, might be
knowen, by the Church, the very mani-
fold wisdome of God.

According to the eternal purpose, vvhich
he vvrought in Christ Iesus our Lord.



Whoso that come into the
Whistons Shoppe, must not go
thither in vaine, but so, that
they may learne, how to be cu-
red, and how to apply their me-
dicines: and like wise therfore,
it behoueth vs that be here pre-
sent, not to be conuersant care-
lessly, but to learne the excē-
ding greatnesse of S. Pauls

Simil.

humilitie. For, what, when he would declare the greatnesse
of the grace of God, heare what he saith.

Hearers must
endeavour to
learne good
things.

Saint Paule
humbleth him
selfe to declare
the greatnesse
of Gods grace.

Vnto

„ Vnto me, which am lesse than the least of all Saints, is
 „ this grace giuen.

S. Pauls humilitie, in remembering and lamenting his former sinnes, & in thinking lowly himselfe.

Exceeding modestie in S. Paule, to call himselfe lesse, than the least of all Saints, after he had done so many excellent things.

It was great humilitie, to lament for his former sinnes, and such as were blotted out: and to beare them in minde, and to thinke lowly of himselfe. As when he called himself, a blasphemor, a persecutor, and an oppressor. But nothing maie be compared with that he now saith. For I also my selfe (saith he) in times past was such an one. And he calleth himselfe, one that was borne out of due time. But to vse such great modestie in his speach, after he had done so manie excellent things, and namely in this present case, and to say, that he himselfe is lesse, than the least of all Saints, is the part of great and exceeding modestie.

„ To me that am lesse, than the least of all the Saints.

He said not,

„ Than the least of the Apostles.

So that in that former speach, he debaseth himselfe moze, than if he shold haue so said. For there he said, I am not meete to be called an Apostle. But here he saith, that he is lesse than the least of all the Saints.

„ Vnto me (saith he) which am lesse than the least of all
 „ Saints, is this grace giuen.

What grace?

Vel*, *beatus*,
 421, *karisus*.

„ That I should preach among the Gentiles, the vnsearchable riches of Christ. And bring to light to all (men) what* the fellowship of the mysterie is, which from the beginning of the world hath bene hidde in God, which made all things through Iesus Christ, to the intent, that now, vnto the Rulers and powers in heauenlie things, might bee knownen by the Church, the very manifold wisdom of God.

Saint Paule illuminated Angels and Archangels.

But, put the case, it was not reuealed vnto men: dost thou illuminate the Angels, and Archangels, and rulers and powers? Pea truly, saith he. For it was hidde in (God, and in God) that created all things by Iesus. And dare you be so bold as to say so? But whereby was this shewed vnto the Angels?

Angels: Euen by the Church. And he did not saie barely,
the * diuers wisdom of God. But

„ His wisdom * manifoldly diuers.

What then meaneth this? Did not the Angelles know
it? For, if the Rulers did not know, much more the Angels
could not know. What then, did not the Archangels know
it neither? No not they neyther. Whence then should they
know it: and by whom should it be reuealed to them? When
we learned it, then they also (learned it) by vs. For, heare
what the Angell saith to Ioseph, *Thou shalt call his name Ie-*
sus, for he shall saue his people from their sinnes. For Saint Paul
was sent vnto the Gentiles, and the other Apostles to them
of the circumcision. So that it is the more maruellous, and
passing wonderfull. He saith:

„ To me, lesse than the least, was given,

And this came of grace also, that, to him that was lesse,
should be giuen in charge, those things that were greater,
that is, to be a Preacher of these things. For, he that was
made the Preacher of those things that were greater, euen
in that respect, is great.

„ To preach among the Gentiles, the vnsearcheable ri-
ches of Christ.

If his riches were vnsearcheable, euen after he had ap-
peared, much rather his essence, which euen yet is a myste-
rie. For, therfore he calleth it a mysterie, because, neither
the Angelles knew it, neither was it manifest to anie other.

„ And to bring to light to all men (saith he) what the
„ fellowship of the mysterie is, which from the begin-
„ ning of the world hath bene hid in God, which made
„ all things through Iesus Christ.

The Angels knew this only, that the Lords portion was
his people. And againe (the Angell saith) *the Prince of the*
Persians with his Foode me. Therfore it is no maruell if the An-
gels were also ignozant of this thing. For, if they knew
not such things as belonged to the returning of the people,
much more might they be ignozant in these things.

L.

For

* *multi* and
* *πολυτροπος*.

Rulers knew
not. therefore
Angels knew
not.

After we had
learned this
mysterie the
Angels learned
it of vs.

Saint Paule
was sent to the
Gentiles, the o-
ther Apostles
to the circum-
cision.

A singular
grace, that the
lesse should
make this my-
sterie known
to the greater.

Why the com-
ing of Christ
is called, a my-
sterie.

The Angelles
had a confuse
knowledge in
other things.

The Gospell.

The Gentiles
were called to
haue the same
portion with
the Israelites.

This dispen-
sation is more
plainly reuea-
led in the Epi-
stle to the Ro-
manes.

God hath
made all things,
and reuealeth
his myserie by
Christ.

Rulers and
powers both a-
boue & below.

Eternall pur-
pose, what?

Gods purpose
is Gods fore-
knowledge.

Things to
come, that is,
times to come.

SERM. 7.

Chrysostome vpon

CAP. 3.

For this is the Gospell, which (saith he) shall saue his people (Israel.) Here is nothing concerning the Gentiles, but yet the spirite doth reueale vnto vs concerning the Gentiles (also.) Wherefore they knewe that they were called. But who would haue looked that they should haue bene called to haue the same portion with the Israelites, and that (Christ) should set them in the th; one of God: who would haue bele- ued it?

Which hath bene hidde (saith he) in God.
He reuealeth this dispensation moze plainly, in the Epi-
stle to the Romanes. It followeth:

„ In God (saith he,) which hath made all things through
Iesus Christ.

Here he did well make mention, saying,

„ Through Iesus Christ.

For, he that hath created all things through him, doth also
reueale this thing through him. For he did nothing without
him. For the Scripture saith, *Without him was nothing made.* Ioan. 1.

When he said,

„ Rulers and powers,

He meant both those aboue and those below.

„ According to the eternall purpose.

As though he should say. Now was the thing done: but
it was not (u:ll) ordained now, but it was prefigured long
before.

„ According to the eternal purpose, which he wrought
in Christ Iesus our Lord,

That is to say, according to the foreknowledge, that was
before all world, foreseeing the things that were to come,
he meaneth the times that were to come. For he knew the
things that were to come, and so he determined. According
to the purpose of times, perhappes (of the times) of such
things as he made in Christ Iesus. For euery thing was
made by Christ Iesus.

„ By whom (saith he) we haue boldnesse,
„ and

„ and entrance, in the confidence, by faith of
 „ him.

As if he should say, We were not brought vnto him like captiues, nor like such as had obtained pardon: neither as those that had sinned. For he saith, that we haue holde- nesse.

How we were brought to Christ.

„ In confidence.

That is to say, that we are confident withall. Whereof commeth that?

„ By faith of him.

We are confident by faith of Christ.

„ Wherefore I desire that yee faint not, for
 „ my tribulations for you, vvhich is your glo-
 „ rie.

How is this for them? How is this their glorie? Because God so loued them, that he both gaue his sonne, and afflicteth his seruants for them. For Paule was bound as a prisoner, that they might attaine vnto so great good things. Therefore this proceedeth of Gods great loue towards them. Which thing God also saith of the Prophets: * *I haue slaine them in the word of my mouth.* * How did they faint, when an other man was troubled? He meaneth, they were disturbed, they were troubled. The like also he saith, in the Epistle that he writeth to the Thessalonians, *That no man should be troubled for these afflictions.* For, it behoueth them, not only not to be grieved at them, but also to reioice. For, if you take a nie comfort by the foretelling of it, we tell you before hand, that we shall be afflicted here. And why so? Because our Paister hath so commanded.

The loue of God appeareth in two points: in giuing his sonne for vs, & afflicting his seruants to our glorie.

* For *amilem*, reade *amilem*. * What the Apostle calleth fainting.

„ For this cause I bow my knees vnto the
 „ father of our Lord Iesus Christ. Of vvhom
 „ all the familie in Heauen and Earth is na-
 „ med.

Most seruēt
prayer, whereof
the seruencie is
declared by the
gesture in bow-
ing of knees,
Families,
some aboue,
some beneath.

He declareth with what affection he hath prayed for them. He said not simply, I pray: but he setteth forth a praier proceeding from great remozce, by bowing his knees.

Of whom all the familie.

He speaketh not this, according to the number of the Angels, but of him that hath made the families, both aboue and below, and of an other sorte than the Jewish tribes were.

That he would graunt you, according to the riches of his glorie, to be strengthened with might by his spirite, in the inner man: That Christ may dwell in your harts by faith.

Continuall
praier.

See with how great insatiablenesse he prayeth, that they maie attaine vnto good things, that they be not caried hither and thither. How doth this come to passe?

The exceeding good
things that
come vnto vs
by the spirit.

By his holie spirit in your inner man.

That Christ maie dwell in your hearts. How?

That yee being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth. And to know the loue of Christ, which excelleth all knowledge.

For dayes
seade dayes.

Like what he praied for in the beginning, that also doth he desire of God now. And what said he in the beginning? That the God of our Lord Iesus Christ, the father of glorie, maie giue vnto you the spirit of wisdom, and reuelation in the knowledge of him. Hauiug the eyes of your heart lightened, that ye maie know what the hope is of his calling, and what the riches of the glorie of his inheritance is, in the Saints. And what is the exceeding greatnesse of his power to vs-ward, which belesue. And now he saith the selfe-same thing.

That

„ That yee might be able to comprehende with all
 „ Sainets, what is the bredth, and length, and depth, and
 „ heighth.

That is to say, that you might know exactly the myserie
 that hath bene dispensed for vs. (And that you might
 know,)

„ Both the bredth, and length, and depth, and heighth. Bredth, lēgrh,

That is to say, the greatnesse of the loue of God, how it
 is spred abroad euery where. And he described it by bodily fi-
 gures, to shew him to be mā. He hath comprehended things
 about, things beneath, and things on ech side. For sayth he,
 we haue saide: But it is not my speach that is able to teach
 these things, but (it must be) the holie spirit.

„ To be strengthened, saith he, with might (by his Spirit.)

To be able to abide temptations, and that we be not car-
 ried hither and thither: So that we can not otherwise be
 strengthened, but by the spirit of God, and temptations. But
 how dwelleth Christ in our heartes: Heare, after what sort

an. 14. 13

Christ himselte telleth vs, *Both I and my father wil come vnto
 him, and make our dwelling with him:* in those hearts that are
 faithful, that are rooted and grounded in his loue, that are
 not carried away hither and thither. That ye may be able,
 saith he, Therefore it needeth much abilitie.

„ That ye might be filled vvith all fulnesse
 „ of God.

„ Vnto him that is able to do exceeding a-
 „ boundantlie, about all that vve aske or
 „ thinke, according to the pouer that vvor-
 „ keth in vs:

It is manifest by the Apostles writings, that he, accord-
 ing to his pouer, hath done abundantly, about all that we
 aske, or thinke. For, I pray, sayth he: But he wil do greater
 things than we pray for, euen without my prayer: neither

God will do
 more for vs,
 than our prai-
 ers can aske.

A. iij.

simple

in the Church, and
in the world.

Gods power
worketh in vs.

neither simply greater things, or moze abundantly, but ex-
ceeding abundantlie. And this is manifest by his power,
which worketh in vs. For we, neither asked these things
at anie time, neither looked for them.

„ To him (saith he) be glorie in the Church,
„ by Christ Iesus, throughout all ages, vworld
„ without end, Amen.

Speech is
well shut vp
with praier, and
praising of
God.

He did well to shut vp his speech with praier. & the prai-
sing of God. For it was fit that he, which hath ministred all
things vnto vs, should be glorified and blessed. So that thys
part also belongeth vnto the wonderfullnesse, & to the great-
nesse of those things, which God hath befoze bestowed vpon
vs, to glorifie him, and that,

„ By Iesus Christ.

It was well said, that

Gods glorie is
in his Church,
because it re-
maineth euer.

„ His glorie (is) in the Church.

For onlie the Church knoweth how to remaine continu-
ally. Here it is necessarie to tell you what is ment by,

„ Families.

Families in
in earth are
bred one of
another.

Families in
heauen are on-
ly the gather-
ing together
of numbers.

For here in earth, our families are certaine kindreds or
generations. But in heauen, what is to be thought of them,
where none are ingendred one of another? It may be, that he
calleth families in heauen, the gathering of them together:
euen as we maie find it set forth in the Scripture: as the
kindred or familie of Hamattarei, because the fathers are so
called. He doth not require the whole of God, but of them-
selues, saith, and loue. And not loue simple, but loue rooted
and grounded: so that neither the winds shake it, nor anie o-
ther thing ouerthrowe it. He said, that afflictions were

Of our selues
are required,
faith, and loue,
rooted and
grounded.

* Afflictions
are glorie,
both to the
teacher, and to
the hearer.

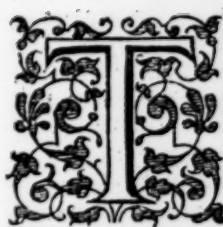
glorie, and, if mine, much moze yours. And

then he falleth to praying
again.

(.)

The

The sixt Morall.



Herefoze if we be in affliction , we must not thinke straight that we be forsaken . For, he that hath done so much for vs, would not do so by vs. But if S. Paule haue neede of praiser , and must necessarilie haue the spirit settled in him , befoze he can learne the loue of God : * who shall knowe the essence of Christ, if he follow mans reason : And verelie, what thing is harder to learne, than that God loueth vs: By dearly beloued, it is exceeding hard. For, some there be that are altogether ignorant herein, wherof men say that there proceed infinit mischiefs in the world. Other some are ignorant of the quantitie, how great it is. And S. Paule searcheth not out the greatnesse of it , nor how to measure it, (for how were he able to do it:) but accounteth it as an exceeding and verie great thing, euen thus to learne it , and saith, that he is able, enuf by this thing to set it forth, I meane by y knowlege, wherof we were vouchsafed. And yet, what thing is moze abundant than to be strengthened : This is moze abundant, to haue Christ within vs, by the power of y spirit. As though he should say, The things that haue bene asked are great : but God bleth to do such things, as farre excēde them: so that he doth not only loue vs, but also (loue vs) intirelie. By beloued, let vs be herein verie carefull, that we may learne the loue of God . This is a great matter. There is nothing that profiteth vs so much, there is nothing that picketh vs so much inwardly. For this is moze able to winne our soules than the feare of Hell. How then shall we knowe it : Both by those things that haue bene spoken, and by such things as fall out euerie daie. Wherfoze haue these things bene done : What need had he of them for his owne part: none at all. Sainct Paule in sundrie places affirmeth his loue to be the cause . That is verie great loue , when

We must not faint in afflictions.

Praier & the spirit, are necessary to learne the loue of God.

* He that followeth mans reason, can not knowe the essence of Christ.

God louing vs intirely giueth vs more, than we aske.

Let vs be carefull to learne the loue of God, which most effectually winneth our soules

We may learne the loue of God by things that fall out dayly.

men

Let vs follow
Gods example
in louing our
enemies.

A true token
of loue.

Examples,
spirituall, pro-
phane.

Simile.

For *διακονω*,
reade *διανω*.

There is no
such enemy as
the harlot to
hir louer, and
yet he loueth
hir still.

Example spi-
rituall of entire
loue.

The seruient
loue of Moses.
Moses great
loue toward
friends.

me are benefited, although no good turne proceeded fro them
before. Wherefore let vs also follow him, let vs benefit our e-
nemies, euen those that hate vs, & those that abhorre vs, let
vs imbrace the. This maketh vs like vnto god. For, Christ
saith: If you loue the that loue you, what reward shall you haue? Mat. 5. 46
this euen the verie heathen do. But what is a token of loue in
deed? Cuf to loue him y hateth the. I meane to giue you an
example. Pardone me I praie you, because I find no exāple
spirituall, therfore I wil bring you a prophane example. See
you not those y be in loue, how great losse do they sustaine? &
yet for all that, they be as it were nailed to their louers, and
inflamed. And do they not preferre y loue of their Harlots,
before their owne life, lying all night in their entries be fore
their doores? Let vs take example by the, not that we should
loue such, I meane Harlots: but that we might so loue our
enemies. For, tell me: do not these Harlots vse their louers
with greater despite than anie enemies: do they not waste
their substance, and dash them on the teeth, and commaund
them more slauihlike than their seruants? And yet they for-
sake them not. And certainlie, there is no man that can haue
anie so great an enemy, as the louer hath of his sweete hart.
For the darling plaieyth hir wanton trickes, she is coie, and
abuseth hir louer verie often, and the more she is loued, the
more she contemmeth him. But what can be more sauage
than a mind thus affected: yet neuertheless they be in loue
still. But perhaps, euen in the spirituall writings, we shall
find some such loue, not among men now a-daies, for it is
waxed colde, but among these auntient, great, and wonder-
full men, Moses, that blessed man, did euen excēde the loue of
these, which are giuen to fond loue. How, and by what
meanes? First, hauing left the Kings Palace, and the deli-
cacie there, and his traine, and to be honored, he chose
rather to be among the Israelites. Although not onlie,
no man else would so haue done: but if anie man should
haue reproued him, he would haue bene ashamed to
seeme to be of their kindred, which were his seruantes,
and

and not seruantes onlie, but were also reputed accursed people. But he, not onlie was not ashamed of their kindred, but with all courage reuenged their quarell, and cast himselfe into danger for their sakes. How? The Scripture saith, that he, *Seeing one that did iniurie, reuenged his quarell to whom the iniurie was done, and slew him that did the iniurie.* But hetherto there was nothing done for his enemies. For these were great things, but not so great as the things that he did afterward. For the next day he saw the like fall out againe: And seeing him whose part he had taken, doing iniurie to another, he exhorted him to cease from doing wrong. But he answered him with great ingratitude, saying: Who appointed thee a Ruler, and a Judge ouer vs: whom would not these wordes haue kindled? Therefore, if his former fact had proceeded of wrath, and (a desire to doe) harme, he might haue smitten this man also, and haue slaine him. For surely he, for whose sake that had bene done, would not haue bewaied him. But Moses spake so gentle to him, because they were kinsmen. When this man suffered iniurie himselfe, he said he no such thing, Who hath appointed thee a Ruler, and a Judge ouer vs: Why did he not say so the daie before? But Moses might haue said, Whine iniurie, & thy crueltie, that is it, that hath made me a Ruler & a Judge. But now see, that some saie so, euen to God himselfe: so that when they themselues suffer wrong, they would haue him to be seuer, and find fault with his long suffering. But when they themselues do iniurie to others, they saie not so. What is there more bitter than these wordes? And yet, after this, when he was sent vnto this stubburne and vngatefull people, he went, and drew not back. Beside this also, after those great miracles and wonders, that were done by him, they went about diuerse times to stone him to death, and he escaped their hands. And they murmured (at him) continually: And yet he loued them with such seruent loue, that he said vnto God, when they had committed that græuous offence, *If thou wilt forgive them their sinne, forgive the, or if thou wilt not, wipe me,*

Moses was not ashamed of his kindred.

Moses loue toward his enemies.

For, and so read onusia.

The ingratitude of the Israelits toward Moses.

non excelsiue loue.

S. Paule desired to be cast into Hell to saue people.

The singular example, how Christ our sauour loued his enemies.

They that were benefited by Christ, blasphemed him, and yet he reiected the not.

thee, out of thy booke that thou hast writtē. As though he should saie, I had rather perish with the, than be saued without the. This is a madnesse indeed, this is a great loue indeed. What saiest thou: Dost thou make light of heauen? Thou wilt saie yea: for, I loue those, that haue done me wrong. Dost thou desire to be wiped out (of the booke?) Thou wilt saie: Why? What should I do: such is my loue toward them. And what followeth hereupon? Heare what the Scripture saith in another place. *And Moses was punished for their sakes.* How often did they misuse him reprochfullie? How often did they refuse the gouernement, both of him, and his brother? How often did they desire to returne backe into Egypt? And yet, after all this, he was inflamed and raniſhed with the loue of them, and was readie to suffer for them. Thus ought we to loue our enemies, and lamenting for them, being afflicted for them, seeking all meanes possible for them being reiecte of them, yet to desire earnestlie their saluation. Tell me also, what did Paul did not he desire (to be cast into) Hell (fire) in stead of them? But it is necessarie also to take an example of our Spallster. For so doth he also, as he saith, *He maketh his sunne to rise on the euill, and on the good, taking example by his father: and we from Christ himself.* He came vnto them, I meane according to his dispensation (in the flesh:) he became a seruant for them: *He humbled himselfe, and made himselfe of no reputation, he tooke vnto him the forme of a seruant.* And when he was come, neither did he himselfe go into the way of the Gentiles: *And he gave in commaundement likewise to his disciples: and not that onlie, but also He went about, healing all diseases and infirmities.* What did all other then? They were astonied, and did maruell, and said: *Whence hath he these things?* But those that were benefited, said: *He hath a Deuill, and he blasphemeth, and he is mad, and he is a seducer.* Did he therefore reiect them? No surelie, but although he were so reuiled, he did the more benefit them, and went vnto them that should crucifie him, to this onlie intent that he might saue the. And after he was crucified, what said he?

Father

Pf. 106.

Rom. 9.

Mat. 5.

Phil. 2.

Mat. 10.

Mat. 9.

Mat. 12.

102. 102.

Mat. 10.

102. 7. 10.

Mat. 10.

Luc. 23. 34 Father do not laie this sinne to their charge. And suffering euill at their hands befoze this, and being euill intreated of them after this, he did all things to their behoufe, euen to his last breath he praised for them. And after his crosse also, what did he not for their sakes? Did he not send his Apostles? did he not woꝝke miracles? did he not attempt all manner of meanes? Thus must we loue our enemies. Thus must we follow Christ. This did Paule being stoned, and infinite waies euil intreated, he did all that he could for them. Heare what he saith, *My hearts desire and prayer for them is, that they might be saued.* And againe, *For I beare them record, that they haue a zeale of God.* And againe, *If thou wast a wild Olive tree, and wast grafted in, how much more shall they be grafted in their own Olive tree againe?* With what tender loue do you thinke that these woꝝds were spoken? With what good will: It can not be declared, it can not. Thus ought we to loue our enemies. In so doing thou louest God, that hath commaunded thee, that hath counselled (thee to do it.) This is a following of him, if we loue our enimie. Weigh with thy selfe, that thou doest not benefite thine enimie, but thy selfe: thou doest not loue him, but thou doest obey God. Seeing we know these things, let vs confirme our loue one to

Christ's praier for his enemies vnder the crosse.

Christ after his crosse vsed all meanes for the saluation of his enemies.

What S. Paul did for his enemies.

To loue our enemies is, to loue God, and to follow him, and profit our selues,

ward another: that we, dealing exactly well herein, may obtaine the good things that haue bene promised in Christ Iesus our Lord,

M.ij.

The

The eight Sermon.

The fourth Chapter.

Therefore, a prisoner in the Lord, exhort you, that you walke vvorthe of the vocation, vvhervvith yee are called.

With all lovvlinessse, and meekenesse.



It is þe vertue of maisters, not to seeke honoꝝ oꝝ gloꝛie, of those which are vnder their rule: but (to seeke) their saluation, and to direct all their doings to that end. Bicause he that seeketh his owne aduaucing, cannot well be counted a Maister, but a Tyrant. Foꝝ God hath not therfoꝝe giuen the rule ouer them,

to the end that thou shouldest be more waited on: but to the intent that thine owne matters should be neglected, and they should be edified in all things. This is the part of a Maister. Such a one was blessed Paul, which was void of all pompe, and behaued himselfe like vnto one of the multitude, oꝝ rather the least of the. Foꝝ this cause he termeth himselfe their seruant, and foꝝ the most part he speaketh vnto them by the waie of humble supplication. And therfoꝝe, see now also how he writeth nothing imperiouslie, oꝝ with authoritie, but gentlie and lowlie.

It therefore (saith he) a prisoner in the Lord, do beseech you, that yee walke worthe of the vocation, wherewith yee are called.

The duetie of a spirituall teacher is, to seeke the benefite, & edifying of his hearers.

W. B.

What dost thou beseech them to do? Tell me. What thou wilt obtaine any gaine thereby thy selfe? Thou wilt say: No truly: but that I might saue others. And yet those that do beseech others, do beseech them for their owne profit. And this is for my profit, (saith he.) Euen as he, writing in another place, said: *Now we liue, if ye stand fast in the Lord.* For he did alwaies most earnestly desire the saluatio of those whom he taught.

Saint Paule sought in all things the edifying, and saluation of the Churches.

„ I, a prisoner in the Lord.

This is a great and exceeding dignitie, and greater than either Kingdome or Consulship, or any thing else. And likewise also he saith, writing to Philemon (I beseech thee) as Paule the aged, and now also a prisoner of Iesus Christ. For nothing is so glorious as to be bound for Christ, as the chaines that are about those holy hands. This, euen to be a prisoner for Christ, is more glorious than to be an Apostle, than to be a teacher, than to be an Euangelist. If any man loue Christ, he knoweth what I say: if anie man be rauished, & thoroughly inflamed (with the loue) of his Maister, he knoweth the force of these bonds. We would rather chuse to be a prisoner for Christ, than to dwell in Heauen. We shewed vnto them these hands, more bright than anie gold, than anie Kings Crowne. For a Crowne set with pretious stones, doth not so gloriously set out the head wheron it standeth, as an yron chaine (wherewith one is bound) for Christs sake. When was the Prison more glorious than the Princes Pallace, and than Heauen it selfe. What speake I of the Pallace? For the Prison had one, that was bound for Christ. If anie man loue Christ, he knoweth this dignitie, he knoweth this vertue, he knoweth how greate a thing God hath giuen to mankind, I meane to be bound for Christ. Perhappes this is more glorious, than to set him at his right hand: perhaps this is more honorable, than to set him vpon the twelue Thrones. And what speake I of humane things? I am ashamed to compare riches and ornaments of gold, to bonds. But (to speake) of those great things, although this thing

It is a dignitie aboue all other to be a prisoner for Christ, and his Church.

To be a prisoner for Christ is more glorious, Than a princes palace, Than a kings crowne, Than to be an Apostle, Than heauen it selfe.

Onely he that loueth Christ knoweth the vertue of bonds for Christ.

To suffer ad-
uersitie for
Christ, is a
greate reward.

Only the ho-
ly companie of
Apostles, &c.
hath inward
knowledge of
of these things.

Suffering for
Christ, which
is ridiculous to
the worldlings,
is most glori-
ous to the
Christians.
Saint Chryso-
stoms choice.

Nothing
more blessed
than Pauls
chaine.

Those that be
prisoners in the
Lord, are to be
maruelled at,
for their desire
of Christ.

Saint Paule
was more blef-
sed for his bods
than for manie
other excellent
things.

had no reward (allotted vnto it,) this only is a great re-
ward, this is a sufficient recompence, I meane, that we suffer
this aduersity for him that is beloued of vs. Those that loue,
if not God, yet men, do know what I say, which delite moze
to be euill intreated, than to be honozed by their darlings. It
belongeth to the holie companie onely, to haue an inward
knowledge of these things: I meane here, the companie
of the Apostles. For, heare what blessed Luke saith: that
they departed from the face of the Counsaile, reioicing that they
were counted worthie to suffer shame, for Christs name. *Acts.* Vnto
ether it seemeth to be ridiculous, that to suffer shame should be
accounted a woorthie thing, to suffer shame should be (count-
ed) a ioyfull thing: but to those that know the seruent de-
sire of Christ, this is taken for a moze blessed thing than a-
nie other. If anie man would giue me my choice of all
Heauen, or of that bond: I would preferre that bond.
If anie man would place me with the Angelles above, or
with Paule being bound: I would rather chose the prison.
If anie man would make me eyther one of those powers,
that be about Heauen, that are (about) Gods throne, or
such a prisoner: I would rather chose to be such a prisoner.
Nothing is moze blessed than that chaine. What I were
now in those places, where it is said, that those bonds re-
maine. God cause why, and I will haue in admira-
tion those men for their earnest desire to Christ-ward. I
would gladlie see those chaines, which the Devils do feare
and tremble at, and the Angelles doe reuerence. There
is nothing better than to suffer some kinde of aduersitie for
Christ. I doe not count Paule so blessed, for that he
was taken vp into Paradise: as I doe, for that he was cast
into the prison. I counte him not so blessed, for that he
heard unspeakable words: as, for that he endured his bods.
I count him not so blessed, for that he was taken vp in-
to the third Heauen: as I count him blessed for his bonds.
For, to proue that these bonds are greater than those
things,

things, heare how he himselſe thinketh. For he ſaid not
 I which haue heard vnſpeakable words, beſeech you: But
 what? I, that am a priſoner in the Lord, beſeech you.
 And it is no maruaile, if hee adde not this in all the E-
 piſtles, that hee writeth. For, hee was not a priſoner
 at all times, but at ſome certaine times. I woulde ra-
 ther choſe to be euill intreated for Chriſt: than to bee ho-
 noured by Chriſt. This is great honoꝛ: This is glorie,
 that exceedeth all things. If hee, hauing become a
 ſeruant for me, and hauing brought his glorie to no re-
 putation, thought himſelſe not to be in ſo great glorie,
 as that was, when hee was crucified for mee. What
 ſhall it not behoue mee to ſuffer? For, heare what hee
 himſelſe ſaith: *Glorifie thou me o father.* What ſaith thou:
 Art thou brought to the croſſe with thæues, and ſpoilers
 of graues, to ſuffer a death due vnto them that are accur-
 ſed? Shalt thou be ſpitte vpon: Shalt thou be buffeted:
 and calleſt thou theſe things glorie? Yea ſurely (ſaith
 he.) For I ſuffer theſe things for them, whom I loue, and
 for this time I count them glorie. If hee that loued vs
 miſerable and wretched men, doe call that thing glorie, ſo
 that it was (counted) glorie with him, not to bee in
 his fathers throne, not to be in that glorie, but to bee in
 diſhonoz, and it pleaſed him to preferre this (ſhame)
 before that glorie: much moꝛe ought I to thinke theſe
 things glorious. Blessed bonds, Blessed hands, which
 that chaine adorned. Saint Pauls hands were not ſo
 honozable, when they raiſed and liſted by the lame
 man in *Lyſtra*, as when they were bound with chaines.
 If I had bene in thoſe daies, then woulde I haue moſt
 embraced them, then woulde I haue laid them, euen vpon
 the apple of mine eies. I woulde neuer haue made
 an end of kiſſing thoſe hands, which were thought wor-
 thie to be bound for my ſaiſter. Doe you maruell at Paule,

A prooſe, that
 the bonds are
 more excellēt.

To be bound
 for Chriſt is
 exceeding glo-
 rie, becauſe he
 brought his
 glorie to no re-
 putation for
 our ſakes.

Chriſt repu-
 ted it glorie, to
 ſuffer for vs.

Saint Pauls
 hands were
 more bleſſed in
 bonds, than
 when hee
 wrought mi-
 racles.

The viper and
 the ſea reuerē-
 ced Saint
 Pauls bonds.

Maruell

when the viper caught him by the hand, and did him no harme:

Saint Paules
miracles no-
thing so mar-
uelous, as his
afflictions.

The Apostles
reioiced in
their afflictions.

It is proued,
that the chaine
for Christs sake
maketh his ser-
uant blessed.

His bond ex-
ceedeth his
crowne of
glorie,

Meruaile not at it, for it reuerenced that chaine, And mozeouer, euen the whole Sea also did reuerence it. For then hee was bound. If one would giue me the gift of raising the dead, I would not chuse that, but (rather Paules) chaine. If I were void of Ecclesiasticall care, and had a strong bodie, I would not refuse to go euen so great a iorney, onely to see the chaines, to see the prison wherein he was bound. And although there be in manie places, manie tokens of the woorders that he wrought, yet are they nothing so much to be longed after (as to see some monument) of the marks of the stripes in his bodie. And in the Scriptures also, I am not so much delighted (when I reade) that he wrought miracles, as that he was afflicted, whipped, and drawne violently. So that the Scripture saith, *From his bodie were brought Nations and Partiers.* These things are wonderfull indeede, but not so wonderfull, as when the scripture saith thus: *When they had beaten him grievously, and bestowed manie stripes vpon him, they cast him in prison. And againe: They being bound sung the praises of God. And againe: When they had stoned him, they drew him out of the Citie, thinking that he had bene dead.* Will you learne how great a thing it is, that the seruants bodie should be bound in an yron chaine for Christs sake? Heare then what Christ himselfe saith: *Ye are blessed.* For what? when ye raise vp the dead? No surely. But, for what? when you restore the blind to sight? No verely. But for what? *when men reuile you, and persecute you, and saie all euill agaynst you, for my sake, falsly belying you.* If then it make vs so blessed to be euill spoken of, what can it not do, if we suffer euill? Euell according to that which this blessed Apostle saith elswhere. *From henceforth is laid vp for me, a crowne of righteousness.* But yet his bond is moze glorious than his crowne. As though he should say, God shall count me worthy of this, & I make no great accompt of the other things. It is sufficient for me, in respect of all recompence, to be euill intreated for Christs sake. Let God giue me (the grace) that I maie saie this. That I fulfill the rest of the afflictions of Christ in my

Fl. 12. I my flesh, and I neede no moze. Saint Peter also was
 Fl. 12. 4. 6 thought worthe of this chaine. For the Scripture
 saith, that he was bound and deliuered to souldiours, and he slepte.
 So he reioiced, and was nothing altered, and he fell into a
 deepe sleape. If he had bene in great care, he could not haue
 slepte. And he was betwene the souldiours. And the Angell
 came to him, and stroke him on the side and raised him. Where-
 fore, if one should say vnto me, whether wouldest thou ra-
 ther be the Angell that stirred Peter, or Peter that was pre-
 serued? I would rather chuse to be Peter, for whose sake
 the Angell came. I could wish to haue the fruition of those
 bonds. You wil saie, why then doth he pray, as one deliuered
 from great euils? Do not maruell at that: for he so prayeth,
 fearing least he should die. But, the cause why he feared to
 die was, because there as yet remained some matter of affli-
 ctions. Heare therfore also, what blessed Paul himselfe saith:
 To departe, and be with Christ, is much farre better. Neuerthe-
 lesse, to abide in the fleshe, is more needefull for you. This also
 called he grace, writing (thus) For it was giuen vnto vs by
 Christ, not only this, to beleue in him, but also this, to suffer for
 his sake. So that the latter is greater than the former: for he
 gaue it of his free grace. And in very deede this is a very
 great gift, and greater than all these (that folow:) greater
 than the staying of the Sunne, and of the Moone, greater than
 the mouing of the world, greater than to conquere Deuils,
 or to driue away Deuils. The Deuils are not so grieued,
 when they are driuen away by our faith, as when they see
 vs abide anie affliction, or to be bound for Christ. For this
 causeth greater boldnesse. It is not therfore good to be bound
 for Christ, because the doing of that procureth vnto vs the
 kingdome of Heauen, but because it falleth out for Christs
 sake. I do not therfore accompt these bonds happie, for that
 they bring vs forward vnto Heauen, but because they are
 suffered for his sake, which is Lord of Heauen. How greate
 cause of reioicing is it: how great pleasure? how great ho-
 nor: how great glorie? for one to knowe that he is in bonds

Saint Peter re-
 ioiced and was
 void of care
 for his bonds.

Saint Peter
 in bonds is pre-
 ferred before
 the Angels.

Obiect.

Why did he
 pray to be de-
 liuered?

Solut.

Saint Peter
 would not yet
 die, because hee
 would suffer
 more afflictions.

It is of grace,
 and an exceed-
 ing gift to
 suffer for
 Christ.

Our patience
 in affliction for
 Christ, doth
 much greue
 Deuils.

Those bonds
 are glorious
 that are suffered
 for the Lord of
 Heauen.

The Authors
entire affection
to Saint Pauls
chaine.

Bondes for
Christ do loose
bondes: euen as
Christs death
destroyed
death.

The bondes
of S. Paule, &
Sylas, did won-
derfully make
the laier cap-
tue.

They that
haue power to
loose soules
from the bods
of Diuilles, and
to open the
heauens, shold
they not be a-
ble to loose y-
ron and to ope
prisons,

for Christs sake, I would gladly be alwaies talking of these things: I woulde gladly cleaue faste to this chaine: And although I am barred of it indeed, yet would I by speach lappe this chaine about my soule, through entire affection. The Scripture saith: *That the prison was shaken*, where S. Paule was bound, and all their bondes were loosed. See you these bondes, whose nature is such, that they lose bondes: for, as the death of our Lord did kill Death, so the bondes of Paule did lose the prisoners, did shake the prison, did ope the doores. Although this is not the nature of bonds, but the cleane contrarie, to keepe the prisoner safe, and not to open the walles vnto him. But the nature of bondes is not simply such, and yet this is the nature of those bondes, (which we sustaine) for Christs sake. *The keeper of the prison fell downe before Paule and Sylas.* But bondes can not simply worke this, to bring those that haue bound others, to fall down at the feete of those that haue bene bound, but rather contrarie, to keepe & prisoners subiect vnder & hands of their keepers. But now, he that went loose, fell down vnder the feete of him that was bounde. He that bounde Paule, did pray him that was bound, that he might be loosed from feare. Let me reason with thee a little, Widdest thou not binde Paule? didst not thou cast him into the inner prison? didst thou not put his feete into the stocks, to keepe him safe: Why tremblest thou: why arte thou dismaide? why weapest thou: why hast thou drawne thy sword? Thou wilt say, I neuer bounde any such: I did not know, that such as were prisoners for Christ, were of so great power. What saist thou? did they receiue power to open the heauens: and should they not open the prison? Did they lose those that were bounde by the Deuilles: and should a little yron chaine ouer-rule them? Widdst thou not know what men they were? What was the cause why thou obtainedst pardon, Saint Paule is thy prisoner, whom all angels haue reuerenced. It is Paul, whose napkins and scarletts (that came from his bodie) did cast out Denilles, and drine away diseases. And yet the bonde,

Act. 16.

Act. 16.

8.
9.

Act. 16.

16.

bonds, where with the Deuill bindeth them, is much more strong and harder to be broken, than Iron: for this bindeth the soule, but the other bindeth the bodie (onlie.) Should not he then that loseth the soules that are bounde, be able to lose his own bodie? He that bursteth in vnder the bonds of 5 Diuels, should he not lose that which is bound with iron. He, that by his garmentes did lose those that the Denils hadde bound, and did deliuer them from the Diuels, should not he haue losed himselfe by himselfe? Therefore was Paul first bounde, and then he losed those that were bound, that thou mightest learne, that the seruants of Christ, being bounde, haue much greater force, than others that be lose. If he had done this, when he had bene losed, the thing had not bene so wonderfull. Therefore, in this binding, there was no weakness, but greater strength. For, so the strength of this holie Paul is declared to be more glorious, in that, he being lose, hath power, ouer them that were bounde, and in that, he being bound, doth lose, not himselfe onlie, but those also that are bounde. What anailed the walles? what was gotten by casting him into the inner prison? when he opened, then the vtter prison too. What he sell this out in the night? And with an Earthquake. Pæd me a little time, & giue me leaue, if I abstaine from the Apostles words, solace my selfe with the Apostles dédes, and sport my selfe with Paules chaine. Graunt me licence to be couersant longer herein. I haue taken hold of this bonde, no man may pull me from it. I am bound faster now in my desire, thā he was then in 5 stocks. No man may lose this bonde. For it commeth of vehement desire, (cuen of the desire) of Christ. This can, neither the Angels, neither the kingdome of Heauen, lose. You maie heare Paule himselfe saie, that *Neither Angels, nor rules, nor powers, neither things present, nor things to come. Neither height, nor depth, shall be able to separate vs from the loue of Christ.* Why sell this thing out at midnight? whie with an Earthquake? Heare how God hath ordered this matter, & maruell at it. *Enerie mans bonds were loosed, and the dores were opened.*

p. 11.

But

* *Adaptation* -
etc.
Bondes binding Soule & bodie.

The seruants of Christ in bonds, are mightier, than other that be loose.

The greater strength of S. Paules bonds,

Why in the night and with an earthquake,

The desire of Christ is a bond that can not be loosd.

It fell out in the night, to procure salvation to the keeper.

The common
prisoners did
not know that
they were loose

Bonds of i-
ron, and sleepe.
The keeper
sustained no
losse, least hee
should be dis-
couraged.

The Earth-
quake serued
to raise the kee-
per, for his sal-
uation.

Obiect.
Against Gods
mercy towards
the keeper.
Simil.
Solus.
This obiect is
commeth of
the obiects
weaknesse.

Simil.

But this was done only for the keepers sake, not to ostentation, but for his saluation. For it is manifest by the words spoken by Sainct Paule, that the prisoners did not know that they were loose. For what saith he? *He cried out with a loud voice, saying, do thy selfe no harme, for we are all here.* *Assure* your selfe, all would not haue bene within, if they had seene the doores opened, and themselues to haue bene loosed. For those which breake down walles, & clumbe ouer rofes and battlements of houses, and that attempt boldly all things, though they be laden with fetters, could not abide to farrie within, after their bonds were loosed, and the doores opened, and when the keeper of the prison himselve was asleepe. But in steade of their yron bonds, sleepe was a bond vnto them: so that, both the thing was done, and there ensued no losse to the keeper of the prison, who should be saued by the wonder of it. And other wise also (this is) greatly (to be marked) that prisoners are bound (fastest) in the night, not in the daie time. Wherefore you might see them bound againe, with great diligence, and sleeping (still.) But if these things had chanced in the daie time, there would haue bene a great stirre. Wherefore then was the house shaken? That the keeper of the prison might be raised, to see this thing. For he only was woorthie of saluation. But see now how exceeding great the grace of Christ is. For it is a woorthie thing, even in the midst of Sainct Pauls bonds, to make mention of the grace of Christ: especially seeing these bonds also come of the grace of God. Some doe finde fault, that the Failer was saued, reprehending the godnesse of God, for that, for the which, they should admire it. And it is no maruell, for they are like to weake and feeble persons, which finde fault with the fode that nourisheth them, whereas they should set great store by it, and they saie, that, even honie is bitter. And those that are blinde, are darkened by that, by which they should be lightened. Not as though these things chanced by the nature of the things themselues, but through the weakenesse of them that could not vse them well. *What* said

said they then: Whereas they should haue this in admiration, that God had taken vnto him that man, that had fallen into extreame naughtinesse, and had made him better, they saie: * Whie might he not haue thought, that this thing had bene done by Sorcerie, and Witchcraft, and haue kept them fatter, and made an outcrie vpon them: Manie things helped (to persuaide him the contrarie) to this. * First that he heard them *sing the praises of God*, and Sorcerers would not haue sung anie such Hymnes. For, it is said, that he heard them sing Hymnes to God. Secondlie because they did not flie awaie, but forbade him also to staie himselfe. For, if they had done it for their owne sakes, they would not haue taried within: but, the first thing they had done, they would haue deliuered themselues. Furthermoze their kindnesse was verie great. They forbade him to staie himselfe, which had bounde them verie straightlie. As though one should saie, Thou dost binde vs soze, that thou thy selfe mightest be losed of most bitter bonds. For euerie man is wrapped in the fetters of his owne finnes. Surelie those bonds are cursed: but these other are blessed, & verie much to be desired. For, he shewed by sensible bonds, y these bonds (of Paule) losed those other bondes (of the Jailers finnes.) Seest thou that those are losed, which were bound with Iron: thou shalt see thy selfe also losed out of other greuous bonds. Those iron bondes, I meane, those which the other prisoners did weare, not those which Paule weareth, are caused by the bondes of our finnes. There were two sorts of prisoners within, and euen the Jailer himselfe was a prisoner. The one sort was bounde both with iron and with their finnes: the Jailer was bound with his finnes onlie. S. Paule losed the prisoners, that the Jailer might be fullie persuaided: because their bonds were visible. The like did Christ, or rather the contrarie waie. There was in that Christ did, a double palleie. What was that? The one of finnes the other of the bodie. What did Christ then? Sonne, saith he, *be of good cheere, thy finnes are forgiven thee*. He * healed that pallsie loosed.

* Obiect.

The keeper might haue thought these things to haue bene done by Sorcerie.

Solut. It appeared contrarie many wayes.

* First By singing Hymnes.

Secondlie in that they fled not.

Thirddie for that they did so kindly staie him from murdering himself

Bonds of iron and finnes, and bonds of finnes alone.

Pallsie of the bodie and of the soule.

* *saluor*. He

Diseases in-
tellectuall and
sensible.

From under-
standing to
sense.

* Αὐτὸ τὸ αἰσθη-
τικόν καὶ νοῦν.

From sense to
vnderstanding.

Gods ser-
uants requited
good for euill.

first, which was the verie palsey indede, and afterward he came to the palsey of the bodie. For, when certaine of the Scribes said within themselves, this man blasphemeth: *Jesus*, knowing their thoughts, said: *Wherefore thinke you enill in your hearts? Whether is it easier to say, thy finnes are forgiven thee, or to say, arise and walke. But that yee may knowe, that the sonne of man, hath power to forgive finnes in earth. Then said he to the sicke of the palsey: arise, take vp thy bed and go vnto thine house. He confirmed that which was conceived in the mind, by that which was sensible, working that which pertained to the minde, by that which was bodily. But inherefoze did he this thing? That that might be fulfilled which was spoken, Of thine owne mouth I will iudge thee, thou euill seruant. What did they say? None can forgive finnes but God only: neither Angels, no; Archangels, neither anie created power. You haue confessed this your selues. What then should I say? If it shall be shewed vnto you, that I do forgive finnes, it is plaine that I am God. But he said not so. What said he then? That yee may know, that the sonne of man hath power, to forgive finnes in the earth: then said hee to the sicke of the palsey: arise, take vp thy bed, and go to thine owne house. Wherefoze (saith he) when I haue done that which is harder, it is manifest that there is no excuse left about that which is easie, neither anie gainesaying. Therefore (Christ) did that first which pertained to the minde, because in that behalfe there were manie gainesayers: but here (Saint Paule) bringeth vp the matter, * from that which is sensible, vnto that which is intellectuall. This he saith came not of lightnesse. He saw the prisoners, and neither saw, no; heard anie euil by them. He saw not anie thing done by witchcraft: for they sung the praises of God. He saw that al things were done with much kindnesse. For they reuenged not themselves on him, although they might haue done it. For they might haue gone awoy, and brought out (of prison) with them, both themselves, and the rest of the prisoners: and if not the rest of the prisoners, yet them-
selves.*

selues. But they did not so. But they brought him to haue them in reuerence, not onlie for the wonder, but for theiſe maners alſo. How cried he? He cried with a loud voice, ſaying: do thy ſelfe no harme, for we all are here. See how void he is of vaine glorie, and of boaſting: and how naturallie affectioned. He ſaid not, theſe things were done for vs: But, as one of the priſoners, he ſaith: for we are all here. Further more, although they had not loſed themſelues before this, neither by miracle, yet they might haue held their peace, and haue deliuered all that were bound, at once. For if they had kept ſilence, & had not made him hold his hand by their lowde crying, he had thruſt his ſwoꝝd through his thꝛoate. The cauſe whye S. Paule cried ſo lowde, was, becauſe he was caſt into the inner priſon. As though Paule ſhould ſaie, thou diſdeſt this to thine owne harme, to caſt thoſe ſo farre in, that ſhould deliuer thee from danger. But they followed not the things that were done by him: for, if he had bene dead, all might haue ſled awaie. You ſee now, that they had rather be kept in bonds ſtill, than to ſuffer him to periſh. And thus he thought with himſelfe. If they were inchaunTERS, they would verilie both haue loſed the other priſoners, and ſet themſelues free from bondes. For it is like, that manie, and ſuch as they were, had bene caſt into priſon. But this he marvelled at eſpeciallie, that, whereas he had often receiued ſuch ſoꝛcerers, no ſuch thing euer ſell out. A ſoꝛcerer would not haue ſhaken the foundations, to haue awaked the keeper, and to haue cauſed his owne eſcape to be the harder. But now let vs ſee the keepers ſaith. The ſcripture ſaith, that he called for light, and ſprang in, and came trembling, and fell down before Paule, and Syllas. And hauing brought them out, ſaide, firſt, what muſt I do to be ſaued? He held fire and a ſwoꝝd, and ſaid: what muſt I do to be ſaued? And they ſaid vnto him, Beloeue on the Lord, and thou ſhalt be ſaued, and thine houſhold. He mighte ſaie. It is not done like InchaunTERS to giue vnto him ſuch a Leſſon. Here is no mention of a mie Deuill. Seeſt thou, how he was worthy to be ſaued?

For

S. Paule is not
vaine glorious,

The caſting
of S. Paule into
the inner pri-
ſon was a diſ-
aduantage to
the layler.

The Apoſtle,
and Syllas were
not inchaunTERS.

The keepers
feruent faith.

The waile to
ſaluation.

The Iaylor
was not vn-
mindfull of
his soules
health.

The Iaylor
came reue-
rentlie for
instructions.

The rigorous
keeper is be-
come kind,
and pitifull,
and feruent in
zeale.

S. Paule was
so zealous that
he preached a-
mong whips
and chaines.

For when he saw the wonder, and was deliuered from the feare, he was not vnmindfull of his owne profit, but in so great danger, he had a regard vnto the saluation of his soule, and so came to them (that should teach him) as men ought to come to their maisters. He fell downe at their feete, saith the text, and they spake vnto him the word of the Lord, and to all that were in his house. *And he tooke them the verre same night, and washed their wounds, and was baptised himselfe, and all they of his household, straight waie.* See you the mans seruencie, he did not prolong the time, he said not, let it be daie (arrit,) let vs see, let vs consider of it, but, with great seruencie, both he, and all his house, were baptised. He did not as manie doe now a-daies, which negligentlie suffer their seruantes, and wiues, and children vntaught in Christs religion. I beseech you, follow this example of the iailer: I meane not in his office, but in his purpose and will. For what doth our dignitie profit vs, when the purpose of our minde is weake: Seeing, this cruell, this fierce keeper, which in his life was alwaies accustomed to infinit euils, which did practise nothing but euill, is sodainelie become so kinde, so pitifull: For the text saith, that he washed them from their stripes. See againe the seruent zeale of Paule. Being bound, being whipped, euen so he preached. Oh, that blessed chaine, what trauell did it trauell that night: what children did it bring forth: He might haue said of these: *whom I haue begotten in my chaines.* Thou seest how he reioiceth in this. And his meaning is, that, such children of his, as are thus begotten, should be euen so: that cause, more honorable. See you what excellencie of glorie there is in his bonds: In that they commende, and honour, not onlie him that weareth them, but those children also, that he hath brought forth, at y time of the wearing of them. They haue some aduantage aboue the rest, which haue bene begotten of Paule in his bonds: I meane not, for grace, for the grace is all one, neither for remission of sinnes, for the same remission is common to all: but that they are instructed therby, to be glad and reioice in such

such matters (of persecution) euen from their first beginning. The Scripture saith, that he toke the same houre of the night, and washed their wounds, and was baptised himselfe. Now let vs come to see his fruit, he straight waies recompensed them with carnal things. *When he had brought them vp into his house, he forthwith set meate before them, and after he with all his house had beloued in God, he reioiced.* For what would not he do, now that heauen was opened unto him, * in stead of the prison doores. He washed his maister, he set meate before him, & reioiced. Paules chaine entred into the prison, and made all that were in the prison to be of the church, and due thither the bodie of Christ, & set before them a spiritual table, and his children netolic begotten: whereat, eue the Angels reioiced. Had I not then iust cause to saie before, that the prison was more glorious than Heauen? For this prison was the cause of their ioie in Heauen. For if there be ioie in Heauen, ouer one sinner that repenteth, if, where two be gathered together in his name, there Christ is in the midst of them: How much more, where there are Paule, and Syllas, and the keeper, and all his house, and where so great faith is? See the vehemencie of this faith. But now this prison hath put me in minde of an other prison. Of what other prison? Euen the prison wherein Peter was. But there fell out no such thing there. But He was deliuered to foure quaternions of souldiers, to keepe him and he sung not Hymnes, neither washed, but slept, and was not whipped neither. And yet his danger was greater. For in this imprisonment (of Paul and Syllas,) all was ended, and they had received their punishment already: but in the other imprisonment (of Peter) it was not as yet so, so that, although he felt not the paine of stripes, yet the expectation of the danger to come troubled him. Beholde also there a wonderous thing. *Behold the Angell of the Lord stood by him, and a light shined in the prison, and he smote Peter on the side, and stirred him up, saying: arise quickly, and straight his chaines fell from his hands. And the intent that no man should thinke that it was onlie a light,*

D.

where,

Redie fruites
of the laylers
faith.

Deest. * and.

The Angels
reioice at the
conuerſion
of sinners.

He passeth to
S. Peters pri-
son.

S. Peters dan-
ger was great.

There was
both light, and
an Angel too.

They that
sleep seele not
Gods benefits.

S. Peters dan-
ger required
the helpe of an
Angell.

Obiect. About
the destruction
of the souldiers

Solut. The
madnesse of the
Iudge was the
cause of the
destruction of
the souldiers.

wherby this was done, the Angell did togge Peter, but no man saw the light, saue onlie he. And Peter thought he had scene a visio. Thus you maie see, that such as are a sleepe haue not the feeling of Gods benefits. The scripture saith, that the Angell said vnto him, Gird thy selfe, and binde on thy sandals: & he did so. And the Angell said, cast thy garment about thee, and follow me. And Peter came out, and followed him, and wist not that it was a true thing indeed that was done by the Angell, but thought he had scene a vision. When they were past the first, and second ward, they came vnto the Iron gate, that leadeth vnto the Citie, which opened to them by the own accord, and they went out, and passed through one streete, and forthwith the Angel departed from him. Why was not that done (by Peter) here, which fell out in the storie of Paule and Sylas? Because, there, they should deliuer them: and therfore it was not Gods pleasure, that they should be thus deliuered (as Peter was). But in the storie of blessed Peter they ment to bring him forth, and slae him. But one wil make this obiection: I praie you, had it not bene much moze maruellous, if Peter had bene brought forth, and deliuered to the kings hands, and after ward bene ridde out of the middelt of his dangers, and had sustained no harme: For by that meanes, the liues of the souldiours also had bene saued: Here is a great questio moued: as though on would saie, Did God saue his seruant with the punishment of others, with the destruction of others? First therfore (to answer this matter) it was not done with the destruction of others. For this fel not out through the ordering of the matter, but by the madnesse of the Iudge. How? God ordered the matter so, not onlie that the souldiours might not perish, but also that Herod himself might be saued. Euen as it fell out here, in the keeper of the prison. But Herod bled not this gracious gift of God, as he ought to do. For the scripture saith, As soone as it was daie, there was no little adoe among the souldiours, what was become of Peter. What then? Herod examined the matter, and hauing examined them, he willed them to be carried awaie (to be executed.) If he had not examined

amined them, there had bene some excuse: But now, he called them befoze him, he examined them, he learned that Peter was bound, that the prison was kept safe, that there were warders befoze the doores. There was no wall broken downe, neither was there anie other token of false dealing. Now Herod might, by reason of these things, haue entred into admiration of the might of God, which deliuered Peter enen out of the midst of dangers, and worshipping him that was able to do so great things. How then is God the cause here: whereas, if God had caused the wall to be broken downe, and so had brought out Peter: perchance it might haue bene thought, the matter had somewhat proceeded from the negligence of the keepers: but, if God so disposed the matter that it might appeare plainelie, the thing came not of anie mans sinister dealing, but of Gods wonderful working, how can it be thought, the God was cause of the death of the keepers: for if he would haue fled, he might haue fled euil so as he wore his chaines. If he should haue fled like a man amazed with trouble, he would not haue had so great regard, to take his sandals, but would haue left them behind him. But now therefore did the Angel saie vnto him, *Binde on thy sandals*, that they might perceiue, that he did this thing not flying, but with great quietnesse, and leasure. For, he that was bound, and that betwene two souldiours, would not haue had so much leasure, as to lose his bonds, and speciallie seeing that he was cast into the inner prison: So that the punishment of the keeper, is to be imputed vnto the iniuriousnesse of the Judge. For why, did not the Iewes the like: For now there cometh to my mind another prison, the first was in Rome, the second in Caesarea, and this now in Hierusalem. For, when the high Priestes, and Pharisees, had heard saie, by such messengers as they had sent vnto the prison, to fetch out Peter: Surely, within we found no man, but the doores shut, and the keepers standing before the doores: Why did they not staie the keepers, but rather call it in question, how this might come to passe: Now if they thirsting after their blood beheadlie,

The plainesse of the matter made Herod inexcusable.

Violence in the deliuerie of S. Peter might haue breed suspicion.

S. Peters deliuerie with quietnesse, and leasure, shewed that God was the author thereof.

Prisoners at Rome Caesarea, and Hierusalem.

¶ ij.

did

did conceiue no such thing: much moze shouldst thou not (haue conceived such mischiefe) which diddest al things to please them. Wherefore his punishment did speedilie take hold of him. But if thou finde fault with this, finde fault also in their behalfe y are slaine in the waies, & with the vniust murdering of infinite others, and also in the behalfe of those children, which haue bene slaine for Christs sake. For, as you saie, Christ was the cause of their slaughter. But rather, Christ was not the cause, but the madnesse, and tirannie, of Herod y father. If you aske, whie Christ did not take the waie by force out of Herods hands: (I answer that) he could haue done so, but he should haue gained nothing thereby. For, how often did Christ himselfe escape out of the middest of their hands: and did this anie thing profit that stubburne people? Whereas contrariwise, in this place, the faithfull were greatlie profited, by the things that were done. For, when there were records made, and the enemies themselves boze witnesse vnto the things that were done, this witnesse of theirs was void of all suspition. Euen as there also the enemies mouths were none other wise stopped, than by this, that, they which came vnto them, confessed the things that had happened. For, whie did not the keeper of the prison the like: For, y things that happened to Herod, were nothing lesse, than the things that chaunced to the Nayler. For, if you respect the wonder, it is nothing lesse, to learne, that the prisoner went forth, when the doores were shut, than to see the doores set open. And furthermore, the things that chaunced to the keeper, seemed to be rather a vision: But, that which happened to Herod, seemed not so: because it was repaied vnto him verie exactlie. Wherefore, if the keeper had bene as wicked as Herod, he would haue slaine Sainct Paule. euen as Herod slue the souldiours. But he was not so. But if anie man saie, Whie did God suffer the children to be slaine: we shall fall into a larger discourse, and such as we should haue made vnto you, in the beginning. But, for this time, we thinking our selues greatlie beholding to S.

Paulus

Why Christ
suffered some
to be afflicted.

Likematters
of wonder ap-
peared to He-
rod, and the ke-
per, but with-
out a like
euent.

Pauls chaine, so; that it hath procured so much good vnto vs, will make an end of this speech. Exhorting you, not onely, not to repine, if you suffer any thing for Christs sake, but to be glad also, as the Apostles were, and to glorie, as S. Paul

Repine not at afflictions, but reioice in them, and trust to Gods grace.

did, whē he said: *Most gladly I wil glory in mine infirmities. And therefore it was said vnto him: My grace is sufficient for thee.* Doth Saint Paule reioice in his bonds: and art thou proud of thy riches: The Apostles were glad, that they were counted woorthie to be whipped, and dost thou seke rest and delicatenesse: How then wilt thou attaine vnto the same (glorie) with them (in heauen) if here (in earth) thou goe the way cleane contrarie vnto them: And now (saith Paule) *I go bound in the spirit to Ierusalem, not knowing the things that shall there come vnto me. But that the holie ghost witnesseth in euerie citie, saying, that bonds and troubles abide me.*

Saint Paule was willing to goe to Ierusalem, both to be bound, and to die for Christ.

Why dost thou go then, if bonds and troubles abide thee: I go for the very same cause, that I may be bound for Christs sake, that I

may die for his sake. For, I am ready, not only to be bound, but to die also for the name of our Lord Iesus Christ.

O. iij.

The

The seuenth Morall.

NOW I P O is more blessed, than that soule. In what doth he reioice? In bonds, in troubles, in his chaines, in the marks that he beareth. I beare in my bodie the markes of Iesus Christ, as it were a great monument erected in token of triumph. And againe he saith: For the hope of Israel I am bound with this chaine. And againe: For which I am a messenger in bondes. What is this then? Art thou not ashamed? Fearest thou not to go thus all the world ouer like a prisoner? Art thou not afraid least some should condemne thy God of weaknesse: least euen for this cause, some should by no meanes come to (the Gospell?) S. Paule aunswereth thus: My bonds are not such, they can shine clearly, euen in Princes Pallaces. So that, my bonds (saith he) are manifest throughout all the Iudgement hall. And manie of the brethren in the Lord, being incouraged through my bonds, dare more plentifully speake the word without feare. See you how there is greater force in bonds, than in the raising vp of the dead? They saw me bound, and are the more incouraged thereby. For, where there are bonds, there necessarily must be some great matter. Where there is tribulation, there verely is saluation too, there verely is solace, there verely notable things are brought to passe. For the Deuil, whē he kikketh, then is he pricked: when he bindeth the seruants of God, then the word increaseth most. And loke how this hath fallen out euerie where. He was bound, and he wrought these things in the prison. Euen in my very bonds, (saith hee.) He was bound in Rome, and brought the more to (the Gospell.) For, not only he himself was the more emboldened, but manie other also, by him. He was bound in Hierusalem, and preaching in his bonds he amazed the King, and caste the Couernor into a feare. For, he being terrified, did dis-

Obiect.

It should seeme to be a shameful thing to be bounde, and should argue a weaknesse in our God.

Solui.

Bonds for Christ shine gloriously before Princes, and winne more to the Gospell.

The effect of bonds for Christ.

The bonds of Gods seruantes do plague the deuil, and the word is thereby increased.

thou not to go thus all the world ouer like a prisoner? Art thou not afraid least some should condemne thy God of weaknesse: least euen for this cause, some should by no meanes come to (the Gospell?) S. Paule aunswereth thus: My bonds are not such, they can shine clearly, euen in Princes Pallaces. So that, my bonds (saith he) are manifest throughout all the Iudgement hall. And manie of the brethren in the Lord, being incouraged through my bonds, dare more plentifully speake the word without feare. See you how there is greater force in bonds, than in the raising vp of the dead? They saw me bound, and are the more incouraged thereby. For, where there are bonds, there necessarily must be some great matter. Where there is tribulation, there verely is saluation too, there verely is solace, there verely notable things are brought to passe. For the Deuil, whē he kikketh, then is he pricked: when he bindeth the seruants of God, then the word increaseth most. And loke how this hath fallen out euerie where. He was bound, and he wrought these things in the prison. Euen in my very bonds, (saith hee.) He was bound in Rome, and brought the more to (the Gospell.) For, not only he himself was the more emboldened, but manie other also, by him. He was bound in Hierusalem, and preaching in his bonds he amazed the King, and caste the Couernor into a feare. For, he being terrified, did dis-

miſe

misse him. And he that bound Paule, was not ashamed to
 learne things to come, of him that was bound. He sailed be-
 ing bound, and yet he loosed the shipwacke, and bound fast
 the tempest. While he was in his bonds, *The viper caught*
 hold of him, and fell off againe without hurting him. He was
 bound in Rome, and preaching as he was bound, he wonne
 innumerable vnto him, in steade of all things setting forth
 this only, euen his chaine. But now it is not vsuall for vs
 to be bound in chaines: and yet there is an other kinde of
 chaine (for vs) if we will. What chaine is that? For every
 man to hold his hand, not to be giue to couetousnesse. Let vs
 now binde our selues with this chaine. Let the feare of God
 be vnto vs, in steade of an yron chaine. Let vs loose those that
 are bound by pouertie, by tribulation. There is no compa-
 rison betwene setting open the prison doores, and loosing a
 soule that is shut vp. There is no comparison betwene los-
 sing the bonds of those prisoners that are bound: and to set
 free them by remission, whose soules are wounded. The lat-
 ter is greater than the former. For the former hath no re-
 ward laid downe: the latter hath infinite rewards allotted
 vnto it. This chaine of Paule, hath bene long, and hath
 held vs a great time. For indeed it is long, and a greater or-
 nament than anie chaine of gold. This chaine doth draw to
 Heauen such as are bound with it, as it were by a certaine
 engine, and being, as it were a golden chaine stretched vp
 in length, it draweth them vp, euen to heauen it selfe. And,
 that which is wonderfull, it being bound (about prisoners)
 below, doth draw vpward those, that are bound with it, al-
 though the nature of these things doe not suffer it. But,
 when God ordereth a thing, doe not seeke what the na-
 ture, or sequelle of the thing beareth, but conceiue things a-
 boue nature and sequelle. Let vs learne, neither to be faint
 hearted, nor to repine in tribulations. For, behold this ble-
 ssed man, he was whipped, and grievously whipped. For
 the Scripture saith: *That they bestowed many stripes vpon*
them. And he was bound, and that also strongly. For hee
 cast

Now that
 there is not o-
 pen persecutio,
 the feare of
 God should be
 a chaine vnto
 vs, to auoide
 couetousnesse,
 and to loose &
 helpe the poore
 and afflicted.

We may well
 continue long
 in Saint Pauls
 chaine, because
 it is long, and
 reacheth and
 draweth vs, eue
 vnto the heaue
 it selfe.

We must not
 binde Gods
 works to a
 course of na-
 ture.

prison. And the King commaunded the foynace to be heated much hotter (than euer before) But let vs see, what was the issue hereof? While (Paule and his fellow) sung, the prison was shaken, and the doores were opened: while (the children sung,) their bonds were loosed, both from their feet, and from their hands. The prison was opened, and the liddes of the foynace were opened: for a dew of winde went whizzing through it. And yet (in this comparison) manie things ouerwhelme me. I know not what I should say first, and what next, therfore I pray you let no man require an order of me. For there are manie points, wherein these things are like. Those that were bounde in the prison with Paule and Syllas, were loosed, but they slept. But here, in steade of these things, there chaunced an other thing. Those that cast in, the three children, were burned themselves to ashes. But, as I was about to say: the King sawe the three children loosed, and fell down befoze them, he heard them sing hymns, and saw foure walking, and called them. Therfore, as Sainct Paule would not haue come out of the prison, although he might, untill, hee that caste him in, called him away, and, brought him out: So neyther did the three children come forth, till he had them come forth, that had cast them in. What are we taught hereby? Neither to hasten, when we are led to trouble: neyther to make too much speeche in our troubles (to be deliuered:) neither yet to tarrie in wilfully, when they set vs at libertie. But the Jailor did fall downe befoze them, for he might haue gone into the place, where the holie men were: but the King did but go to the doore: for he durst not enter into the inner part of the prison, which he had ordained for them by fire. And consider me their words. The keeper of the prison said: Sirs, what must I do to be saved? But the King bled not so much humilitie, and yet vttered his words with no lesse sweetenelle: O Sdrach, Misach, and Abednago, yee seruaunts of the high God, go forth, and come hither. This is a great honor: Seruaunts of the most high God, go out, and come hither.

A large comparison betweene Saint Pauls prison, and the fornace of the three children.

The Rulers fetched out S. Paule, and the King called out the three children.

How a man should behaue himselfe in trouble.

The notable words of the King, and of the keeper.

The fire reuerenced the childrens zeale and their singing to God.

The seruantes of God are of great power, & are exceedingly pleased with that sweete name.

Sainſt Paule aduanced him ſelfe at Rome, by the title of the ſeruants of Ieſus Chriſt.

The three children without grudging againſt their perſecutors, came out of the furnace, godly and peaceably.

Howe ſhould they come forth (o King?) Thou diddeſt caſt them bounde into they fire: they haue continued this long ſpace in the fire. For, if they had been of Adamant, if they had bene made of the matter of anie mettall, ſhould they not haue periſhed in y ſpace, while they ſung that (long) hymne, from the beginning to the end? Therefore they were ſaued, becauſe they ſung (the prailes of God.) firſt the fire did reuerence their readie minde. After that, it reuerenced that wonderfull ſong, and their hymnes. By what name calleſt thou them? I told you befoze: *Seruants of the moſt high God.* For, to the ſeruants of God all things are poſſible. For, if there be certaine, that be mennes ſeruantes, that can doe much, and haue power, and order things in humane matters: much moze (maie) Gods ſeruantes (doe ſo.) He uttered this in moſt ſweete wordes: he knew that there, by, he pleaſed them beſt. For, if they entred into the fire, that they might remaine the ſeruants of God, there could be none other voice ſweeter to them than this. He could not haue ſo delighted them, if hee had called them Kings: no; if he had called them Lords of the world, as when he ſaid: *ye ſeruants of the moſt high God.* And what maruelleſt thou at that? for S. Paul, when he wrot vnto that great Citie, which had y rule of the whole world, and was greatly proud of hir dignities, did place this as an ſwearable to the worthineſſe therof, nay rather, much greater, and greater without compariſon, than either Conſulſhip, or Kingdome, or the Empire of the whole world. *Paule the ſeruant of Ieſus Chriſt: The ſeruants of the moſt high God.* As though he ſhould ſay: if they labor ſo much, y they may be ſeruants: we ſhall hereby verely perſuade the. See then the godlineſſe of theſe children. They toke not diſpleaſure, they were not angrie, they did not gaineſay, but they came forth. For, if they had counted that thing a puniſhment, to be caſt into the furnace, they woulde, at the leaſt, haue bene grieued at him that caſt them in. But now they did no ſuch thing, but they came forth ſo, as if they had come forth of heauen it ſelfe. And loke what the Prophet ſpeaketh

9.1 speaketh of the Sunne, that it is like a Bridegroom, comming out
of his chamber: If a man say the same of these childre, he shall
not do amisse. But, whereas the Sunne goeth forth after this
foure, they went forth then, more gloriously. For the Sunne
went forth, to lighten the world with sensible light: but the
three children (went out) lightning the world otherwise, I
99. meane with spiritual light. For by their meanes, the king sent
forth a decree forthwith, in these words: *I thought it good to
11. in. shew the signes and marvellous works that (the high) God hath
14. wrought (vpon me) as being great and mightie. Therefore they
went out, shooting forth a more brighter beame, being cheere-
full even in those places themselves: but that might very
well be spread abroad euerie where, by the Kings Letters,
and dissolue the darkenesse, which was spread out euerie
where. Go forth, and come hither. We durst not
quench the fornaice: But he did therein honoz them very
much, in that he beliaued, that they should be able, not
onely to walke wythin the fornaice, but also to come forth
off it, although it were of a flaming fire. Let vs see also,
if it so seme good, the keepers words: *Sirs, what must I
16.30 doe to bee saued? What voice maie be sweter than this?*
This maketh the Angelles to leape for ioy. The onelie
begotten sonne of God became a seruant, to the intent, that
he might heare this voice. These words spake they to Pe-
ter, which were first turned to the faith: *What shall wee doe,
12.37 that we may be saued? And what answered Peter? Beleene,
19.3 and be baptized. Sainct Paule would willingly haue bene
10.1 cast into hell, that he might haue heard these words of the
Iewes: so greatly did he desire their saluation and obedi-
ence. But see now, the King doth permit all to the three
children, and doth deale curiously in nothing. But let vs see
the rest. This King doth not saie, that I maie be saued: but
his teaching was more plaine than anie voice, and he be-
cometh a preacher forthwith. He hath no need to be instru-
cted in the principles of our faith, as the keeper had. But what?
He proclaimeth God, and confesseth his power. Of a truth I**

P. y.

know

The going
forth of the
sunne giueth
sensible light:
the coming
forth of the
children yeel-
ded spirituall
light to all the
worlde.

The King ho-
nored the chil-
dren, in belie-
uing that they
should be able
to come forth.
Exceeding
ioy for the sal-
uation of man.

The teaching
of the king is
moste expresse
and plaine, and
he becom-
meth a Prea-
cher.

The Kings
proclamation
and confession
of God, and
the successe
thereof.

know, that your God, he is the God of Gods, and the Lord
of Lords, that he hath sent his Angell, and deliuered you from
the furnace. And what soloweth? Not one onely Jailor, but
many are instructed by the Kings letters, through the sight
of these things. For it was well knowen to euerie one,
that the King would not lie. For he would not be wit-
nesse of such things, wyth them that were his captiues:
neither would he so debase his owne doings. He would not
haue men thinke of him, that he were so foolish. Where-
fore, if the truth had not very euidently appeared, he would
not haue so written, seeing so manie were present. See you
what the force of bonds is? for you how much the singing of
hymnes in tribulatio availleth? They did not despaire, they
did not faint: but they were then earnest, then their readi-
nesse was greater. When we haue due consideratio of these
things, as yet there remaineth one thing. Wherefore came
it to passe, that in the prison, those which were bound, were
loosed: but, in the furnace, those that cast in (the children)
were burnt to ashes: whereas the King should haue bene
thus punished. For, neither those that bound them, nor those
that cast them in, offended so much, as he that commaunded
it to be done. Wherefore then were they destroyed? Here
is no neede of very curious talke. For they were vngodly. It
was therefore thus ordained, that the force of the fire might
appare, & the wonder might be the greater. For, if it so de-
uoured those that were without (the furnace) howe did it
shew those not to be subiect to the feeling of it, whom it had
within? That the power of God might appeare plainly.
And let no man meruaile, that I compare the King and the
keeper, together. For the King wrought the same thing, and
therein the King is nothing to be preferred before the kee-
per. For, they both had the fruite of that they did. But, as
I said before, when the iust be in tribulation, then they be
they most earnest, euen when they be in bonds. For, to suf-
fer any thing for Christes sake, is sweeter than any comfort.
Till you haue me put you in minde yet of another prison. I
must

The force of
bonds, and of
singing to
God.

Obser.
Why were
the officers
burnt, and not
the King that
commaunded?

Solut.
They deserued
it, because they
were vngodly:
and that pro-
ued that the
fire could
burne them,
which spared
the children.

To suffer for
Christ, is most
comfortable.

must needs go fro this chaine to another prison. What prison wil you haue? Ieremies prison, or Iosephs or S. Iohns prison: We are beholding to S. Pauls chaine. How manie prisons hath it giuen vs occasion to talke off? Will you haue

Many prisons

Mat. 11. 2.

S. Iohns prison? Euen he also was heretofore bound for Christs sake, and for the law of God. What then, was Iohn idle while he was in prison: did not he send from thence out of the prison saying to his Disciples, go and saie vnto Christ: art thou he that cometh, or do we looke for another? And, while he was there, he taught others. For he was not carelesse.

S. Iohn Baptist was not idle in his prison.

Hie 31. 2. 3

Hie 38. 6. 15

Gen. 39. 20

And Ieremie also, did he not prophesie of the King of Babilon, and shew all things concerning him, euen in his prison? And what of Ioseph? Was he not in prison thirtene yeares? What then? Euen there he did not forget vertue. If we adde the bonds but of one, we wil end this speech.

Hieremies prison.
Iosephes prison.

Our maister also was bound, which hath deliuered & whole world from their sinnes. The hands were bounde, that had wrought innumerable good things. For, the scripture saith, that they bound him and caried him to Caiphas. And he was bound, that had wrought so manie wonders. Let vs, considering these things, neuer repine, but although we be bounde, let vs be glad. And, though we be not in bonds, yet (let vs reioice) as if we also were bound. See you, how much good there is in bonds: knowing all these things, let vs send vp thanks vnto God for all things, in Christ Iesus our Lord.

Our Lord Iesus Christ was bound.

Mat. 11. 28

Mat. 26. 57

our Lord.



P. iij.

The

The ninth Sermon.

Therefore, a prisoner in the Lord, exhort you, that yee walke vworthie of the vocation, vvherevvith you are called.

With all lowlinesse, and meekenesse, vvith long suffering, forbearing one another in loue.

Indeuouring to keepe the vnitie of the spirit, in the bond of peace.



It hath bene declared that the force of S. Paules chaine was great, and moze glozious, than miracles. Therefore, as it seemeth, he doth not make mention of it in vaine; or to no end: but, meaning the rather therby, to intreat (his hearers.)

That you (saith he) walke vvorthie of your vocation wherevnto yee are called.

How:

With all lowlinesse, and meekenesse, with long suffering, forbearing one another in loue.

Simple to be a prisoner is not good: but to be a prisoner for Christs sake. Therefore he saith:

That am a prisoner for Christ.

There is nothing, that maie be compared vvith this, but rather the chaine doth dyaire vs alwaie from this present vvorld, and doth hale vs, neither can we resist it, but we are dyaire of our owne accorde, our selues vvilling, and desiring

To be a prisoner simple is not good, but for Christs sake.

firing it. And I would to God, we might allwaies be talking of S. Pauls chaine. But I praie you be not wearie, for now a doubt comineth to my minde. For, when he said to Agrippa in his defence, I would to God, that not onlie thou, but also all that heare me to daie, were both somewhat, and also in a great deale, such as I am, except these bonds: He spoke not this, as though he thought it were a thing to be detested: God forbidde. For, if it had bene to be detested, he would not haue reioiced, for his bonds, for his imprisonment, for his other troubles: euen as he writ, saying: *Most gladlie will I glorie in mine infirmities.* But what? This selfsame thing was a token, that he made great account of his bonds. Euen as he writ to the Corinthyans, saying: *I haue nourished you with milke, and not with meat, for yee yet were not strong.* So be it also here, they were not yet of abilitie to heare the fairenesse, the beautie, and the profitablenesse of bonds. Therefore he saith, *Except these bonds.* yet to the Hebrewes he did not so: but exhorted them to be bound, together with them that were bound. Therefore also did he reioyce in his bonds, and he was bound and caried awaie to prisō with the prisoners, The force of S. Pauls chaine is great. This sight is sufficient in stead of all other, to see S. Paul bound, and brought out of the prison. To see him bound, and sitting within (the prison) is it not greater than anie pleasure? what price is there, which I would not giue for this? Do you not see Kings, and Consuls, caried in their chariots, and adozned with golde, and their Gard hauing all things of gold, their speares gilt, their targets gilt, their horses garnished with gold? How much more delightfull is this sight, than y? I would rather desire to see Paule once comming out of the prison with the prisoners, than the other tenne thousand times, accompanied with all Gard. How manie Angels, thinke you, went before him, when he was thus brought forth? And I will proue vnto you plainelie, that I lie not, by a certaine olde hystorie. Elizeus p Prophet, perhaps you know the man, when p King of Syria made warre against p king of Israel, sitting

Obiect.

Salu.

To see Saint Paule bound and brought out of prison, is a most honorable sight.

The Angels went before S. Paule, when he came out of prison.

sitting at home in his owne house, did publish openlie, all things, whatsoeuer he did in counsell, with them & were partakers of his minde, in his priuie chamber. And he made the counsels of the King to be of none effect, fozetelling his secrets, and not suffering (the King of Israel) to fall into the snares that he had laid for him. This grieved the king (of Syria.) and being discouraged, he was brought into greate doubt, because he could not learne who it was that vttered all, and betraied him, and made his deuises to come to none effect. While he thus doubted, and inquired after the cause, one of his Garde tolde him, that without doubt, there was the Prophet Elizeus, sitting in Samaria, that would not suffer the Kings minde to stand (in effect) but did vtter all. He thought now he had found out all. Nothing was more miserable than this. Whereas he should haue honoied the Prophet, and maruelled at him, and bene asstonied, for that he was of so great power, that, sitting so many miles off, he did know all that was done in the Kings chamber, no man reporting it vnto him: he did not so, but, being moued to wrath, and hauing regarde onlie to his anger, and appointing out certaine hoismen, and armed men, he sendeth them to bring the Prophet before him. Now Elizeus had a scholer before his house, being farre off to be thought worthe of the fozetelling of such reuelations. The Kings souldiours were at hand, meaning to binde the man, or rather the Prophet. We fall into talke of bonds againe, and thus is this speech twouen vp on euerie side. And when this scholer of Elizeus saw the multitude of souldiers, he was beside himselfe, and being thoroughlie terrified, trembling and running to his master, he told him of the miserable case wherein they were, as he thought, and declared vnto him the ineuitable danger. The prophet laughed at him for fearing those things, which were not worth the feare, and willed him to take a good heart. But, he being yet vnperfect, was not perswaded: but, being yet amazed through the sight, was instant for feare. What did the Prophet then? (He praied.) O Lord open the eyes

He meeteth
with bonds e-
uerie where.

2. Reg. 6.11

2. Reg. 6.4

2. Reg. 6.11

eyes of this child, and let him see that those that are with us, are manie more, than they which are with them. And vpon a sodaine he seeth the whole Hill, where the Prophet dwelt then, full of fierie hoxses, and alike chariots. This was nothing else but armies of Angels, readie to the battell. Now, if such a troupe of Angels, did followe Elizeus, to deliuer him out of this onlie danger, what followed S. Paule? This is it that the Prophet Dauid said, *The Angell of the Lord shall*

If Angels fol-
lowe d Elizeus,
much more did
they follow
S. Paule.

pitch his tents round about them that feare him. And againe : *His Angels shall beare thee in their hands, that thou hurt not thy foote against a stone.* And what do I speake of Angels? Euen our maister himselte, was then with him, when he came out (of the priso.) For, it could not be, that he should be

Christ him
selte was with
S. Paule, when
he came out
of priso.

scene of Abraham, and should not be with Paule. For, hee himselte promised, saying: *I am with you alwaies, euen vnto the end of the world.* And againe, appearing vnto S. Paule he said : *Be not afraid, but speake, For I am with thee, and no man shall inuade thee, to hurt thee* And in his sleepe, The Lord stood by him, and said, *be of good cheare Paule, for as thou hast testified of me: in Hierusalem, so must thou beare witnesse also at Rome.*

For, the Saints are wonderfull at all times, and replenished with much grace, but most of all, when they come in danger for Christs sake, whē they become prisoners.* For, as alwaies, and simplie, it is a pleasant sight to the beholders, to see a couragious souldier, but most of all, when he standeth, and is placed in the armie, neare vnto the king himselte: So also thinke of Saint Paule, how goodlie a thing it was, to see him teach, euen with his bonds. Let me tel you a thing, that commeth to my minde now presentlie. The blessed Martire Babylas, was bound euen himselte also, vpon the self same occasion, that Iohn Baptist was, because he did reprove a king that did transgresse the law. Who, when he died, willed, that his bonds should be laid with his bodie, & his bodie should be buried, euen bounde (as it was) and his fetters lie yet with his ashes. So great desire had he to those

The Sainctes
are replenished
with grace at
all times, but
especiallie in
their dangers,
* Simile.

The blessed
Martire Baby-
las delited
in his chaine,

Iosephs chaine.

Women prisoners.

Bods of mind,
and bonds of
punishment.

Weightie causes why we
should walke
worthie of our
vocation.

All is to be im-
puted vnto
grace, euen
bonds for
Christ.

bonds, wherewith he was bound for Christes sake. And the Prophet saith of Ioseph, *that the iron enured into his soule.* Psal. 138. Furthermoze also, there were women that had the experience of these bonds. But are we bound? No, neither doe I exhort thereunto, because there is no occasion now giuen. Doe not bind thy hands, but bind thy mind. There be other bonds also. They whose minds are not bound, shall beare these other bonds. Heare what Christ saith, *Binde him both hand, and foote.* But God graunt that we neuer haue the experience of those bonds (in hell.) But God graunt againe, that we may haue great stoze of the other bonds. Whereupon he said,

„ I a prisoner in the Lord, exhort you, that ye walke
„ worthie of the vocation, wherewith ye are called.

As who should say, you haue Christ for your head. He hath raised you vp together, and set you together, when you were enemies, and when you had wrought infinite euils. Your calling is great, and you are called to (the fruition of) great things. Not onely, in that you are called from your euils, but in that you are called to such good things, and after such a sort. How may one walke worthily thence?

„ With all humblenesse.

He that is thus humble, walketh worthily. This is the ground of all vertue. If thou be humble, and consider with thy selfe, what thou being before, how thou wast saued: thou receiuest the remembrance thereof, as an occasion (to moue thee) to vertue, neither art thou puffed up by thy bonds, no, not though they be such bonds as I haue spoken off, but, knowing that all is to be imputed vnto grace, thou keepest thy selfe vnder. He that is humble, may be both a louing, and a gratefull seruant. For the Scripture saith: *What hast thou that thou hast not receiued? Heare him againe speaking in this sort. I haue laboured more abundantly than they all: yet not I, but the grace that is with me.* He saith:

„ With all lowlinesse.

Neither, that which is in words onely, neither that which

which is in deedes onely, but, both in gesture, and in speech. Be not humble to this man, and stout to that man, but be lowly to all, whether he be friend, or foe, great, or small. This is humilitie. Furthermoze, when thou hast done any good thing, be thou lowly. For heare what Christ saith: *Blessed are they that are poore in spirit*. And among all the blessings, he placeth this first. And thereupon the Apostle saith here,

Humilitie must be both in words, and deedes, toward all men, euen when thou doest well, and without all bitterness.

„ With all lowlinesse, and meekenesse, with long suffering.

For a man may be humble, but sharpe and angrie with all, and then it availeth him nothing. For, oftentimes being taken with a fit of his anger, he hath lost all. It followeth:

„ Forbearing one another in loue.

How is it possible for him to forbear an other, which is inclined to anger, and to accusing others? He telleth vs the maner of it.

„ In loue.

As though he should saie, If thou forbear not thy neighbour, how shall God forbear thee? If thou beare not with him that is thy fellow seruant, how shall thy maister beare with thee? Wheresoever there is loue, there all things are to be borne (withall.) It followeth.

We must forbear one another.

Loue forbeareth all.

„ Endeavouring to kepe the vnitie of the spirite, in the bond of peace.

Wherefore binde vp thine hands with mildnesse. Here is once again, that goodlie word bond, we left off speaking of it, & yet it runneth vpon vs againe. That was a goodlie bond (which we haue spoken of already,) both this and that, is a goodlie bond: Of this bond is ingendred that former bond. Binde thy selfe vnto thy brother. Such beare all things lightly, euen such as are bound together with loue. Binde thy selfe vnto him, and him to thee. For both are in thy power. For, whome soeuer I will make my friend, I may (make him my friend) easily

Two excellent sortes of bonds.

Bonds for Christ, and Bonds of loue and peace.

„ Endeuoring (saith he.)

Not simply, it is not so; euery man to do it.
He saith.

„ Endeuoring to keepe the vnitie of the spirit.

Simil.
What is ment
by the vnitie
of the spirit.

The vnitie &
kinred of the
spirite is of
greater force,
than that of
the bodie.

What is ment here, by the vnitie of the spirit? As in the bodie there is one spirite, that doth knit all things together, although in diuers members, so is it here likewise. For, therfore was this spirit giue, that it might vnite together, those which were seuered asunder, by the diuersitie of their kind, and manners. For the olde man and the yong, the riche and the poore, the childe, the stripling, and he that is at mans state, the woman and the man, and euerie soule, is made one, and that the rather, than if all were made one bodie. For this kinred (of the spirit) is much greater than the kinred (of the flesh) and the vnitie of it, is much exacter. For the knitting together of the soule is so much the more exacte, as it is both simple, and of one sort. But how is this (vniting) kept?

„ In the bond of peace.

Simil.

Of peace is
ingendred the
the heate of
loue.

Simil.

This cannot be, where there is enmitie, and dissention. For the Apostle saith: Seeing there is among you strife, and enuying, and selfs, are you not carnall, and walke as men? For, as the fire, when it findeth drie wood, doth make them all but one light fire: but when they be moiste, neyther doth the fire worke it selfe, neyther are they ioyned fast together: so doth it fall out here also. For, no cold thing can knit this (peace) together, but euerie thing that is hote, for the most part maye do it. Wherefore hereof is ingendred the heate of loue. For, by the bond of peace, he meaneth to binde vs all together. For, euen as, (saith hee) if thou wilt binde thy selfe vnto an other, thou canst no other wise doe it, than if thou binde him also vnto thy selfe: for if thou wilt make the bonde double, he must also be bound vnto thee. So here also hee meaneth, that we should be bounde
one

one to an other, not that wee should be in peace after a light sorte, or loue after a light sorte, but that wee should all be one soule. This is a goodly bonde: lette vs both binde our selues together, and binde vs all vnto God. Thys bonde doth not weyest, doth not presse downe the hands that are bounde with it, but doth lette them loose, and setteth them verie much at large, and is more cause of ioy vnto them, than if they were loose. If a strong man be bound with a weake man, he doth both support him, and not suffer him to perish, and if he be bound wyth one that is slouthfull eyther, he doth raise him vp so much the more. For the Scripture saith: that a brother being helped of a brother is like vnto a fenced Citie.

Simil.

The exceeding strength of the bond of peace & loue.

This chaine can neither the distance of waies hinder, neither Heauen, nor earth, nor death, nor anie other thing, but it is better, and stronger than all other things. For, it being bred but out of one soule, can comprehend many together. For, heare what S. Paule saith: *Yee are not streightened in vs, but yee are streightened in your owne bowelles. Bee yee also enlarged.* What is there now that marreth this bond? The loue of riches, and of the desire of gouernment, and of glorie, and such other like, doth make those bondes slacke, and doth cut them off quite. How (shall we prouide) then, that they be not cut off? If we remoue all these things out of the way, and no such thing be left to trouble vs, as doth breake off

loue? For, heare what Christ saith: *When Iniquitie shall abound, the loue of many shall waxe cold.* Nothing is so contrarie vnto loue, as sinne, and contrarie to the loue, I say, not of God (only) but also of our neighbours. One will say then, how are theues at peace? when? tell me. Not as long as they vse their theuish trade. For, in those things which they do part share and share like, among them, if they do not obserue the lawes of iustice, and distribute to euerie man aright, you shall finde them also at strife and contention. And therefore there is no peace to be found in euill things. Euery

Sinne is contrarie to the loue both of God and man.

Di. it.

where, There is no peace in euil

things, but in
equitie and
vertue.

Couetous mē
are neyther at
peace with o-
thers, nor with
themselues.

Betweene ad-
uouterers,
there can be
no peace.

The cause of
discord is, that
loue hath wax-
ed colde.

The cause
why loue wax-
eth cold, is, the
abundance of
iniquitie,

How vertue
and loue breed
one the other.

where, wheresoeuer you finde this (peace) you must finde it, with equitie and vertue. But what? are they at peace, that are both about one loue? No, by no meanes. But whom will you haue me to speake of? A couetous man can neuer be at peace with a couetous man. So that, if there were no iust and vpright mē, and such as might be iniuried betwene these two couetous persons, the whole kinde of them would be tozned in sunder one of another. Euen as when two wilde beasts are maruailous hungrie, if they haue nothing betwene them, that may be deuoured of them, they deuoure themselues: in like case would it fall out, among the couetous and wicked men. Wherefore, there can be no peace, except vertue be first well practised. For, tell me, let there be an aduouterer, how can he maintaine friendship wyth any man? (Let vs make a Citie, wherein all shall be couetous, and where the preferment shall be alike, and let no man abide anie iniurie, and yet let all do iniurie.) And yet you will saie, there maie be peace among adulterers. But you shall not finde it, no not two, that can agree togither. So that, once againe, there is none other thing cause hereof, but that loue is wared colde. And, the cause, why loue hath wared colde, is, because iniquitie hath abounded. For that diueth vs to a selfe-loue, and deuideth vs, and renteth the bodie, and maketh it lose, and teareth it asunder. But, where vertue is, it causeth the contrarie. For, he that is vertuous, and is not seruant to his riches, although there be (with him) tenne thousand poore men, hee can liue in peace: but couetous men, if they be but two, can neuer liue in peace togither. Wherefore, if we be vertuous, loue wil neuer perishe. For, of loue commeth vertue, and of vertue loue. How so? I will tell you. The vertuous man, doth not preferre riches, before friendship, doth not beare iniuries in minde, doth no iniurie to his neighbour, doth not oppresse anie, doth take all things patiently: of these is loue ingendred. Againe, he that loneth, abideth all these things.

things. So loue and vertue bræde one the other. And this is an argument, to proue that loue is ingendored of vertue.

For in that he saith: *When iniquitie doth abounde, loue shall waxe colde*: he meante, as is befoze said. And (that is a prooffe) that of loue commeth vertue, in that the Apostle saith. *Hee that loueth his neighbour, hath fulfilled the lawe.*

Wherefoze wee must doe one of these two: eyther we must loue and embrace one an other entirely, or else wee must be very vertuous. For, hee that hath the one of these, doth also possesse the other of necessitie. And on the con-

trarie part, hee that knoweth not how to loue,

shall also do manie wicked things: and

hee that hath done manie euill

things, doth not know

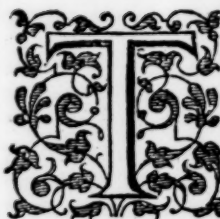
how to loue.

Lacke of loue
and wicked-
nesse are vnse-
parably linc-
ked together.

The

The eight Morall.

A notable exhortation to loue.



TH E R E F O R E let vs pursue loue. 1. Cor. 13
 For it is a bulwarke, that doth not suffer vs to take anie harme at all. Let vs therefore binde our selues together. Let there be no deceitfulness, no hollow or subtil dealing, among vs. For, there is no such thing to be found, wheresoeuer friendship is. And another wise man also said this: *Although thou shouldst euen draw thy sword against thy friend, despaire not: for thou maist come againe to thy friend.* If thou open thy mouth (against thy friend) despaire not, for ye maie be agreed together againe, except it be, that thou vpraye him, (disdaine him) and open his secrets, and wound him traitersonly: for all such things drine away a friend: (but especially) in the opening of his secrets. Therefore, if we were all friends, there should be no neede of secrets. For, as no man hath by himselfe anie thing, that he can accompt secret vnto himselfe, neither can one be able to hide anie thing from himselfe: so neither (should we hide anie thing) from our friends. Therefore, if there were no secrets at all, this breach of friendship for opening secrets were vnpossible. For, there is none other cause why we haue anie secretes, than because we can not trust euerie bodie. Therefore the coldnesse of loue hath brought in these secrets. For, what secret hast thou? Wilt thou doe iniurie to thy neighbo: or doest thou prohibite him to be partaker of anie good thing: and therefore doest thou hide something from him? But there is no such thing: but it is shame. Therefore, the not trusting of him, is a token thereof. Therefore, if there be loue among vs, there shall be no opening of secrets. Neither shall there be anie reuiling. For, tel me: who would reuile his owne soule? And if it fall out sometime, it is for some aduantage: euen after such a sorte, as we reuile our children sometime, when we would nippe them. And Christ at

Friends falling out in speech maie be reconciled, if they vtter not secrets.

The coldnesse of loue, is the cause of suspicion, and distrust in secrecie.

at a certaine time, beganne to vphzaide the Cities, saying:
 Mt. 10. 13. *Woe be to thee Corazin, woe be to thee Bethsaida* : but to that
 Lu. 11. 21 end, that he might deliuer them of reproch. For nothing can
 so touch the mind to the quick, or better stirre it vp, or raise it
 againe, being slouthful. Let vs not reuile one an other with
 out iust cause. For, what: will you reuile an other man for
 riches? No, in no case, seeing the things that we possesse, are
 common to you both. What then: for his sinnes? No, not so
 neyther, but rather you shall amend him. It followeth (in
 that place of Ecclesiasticus.) *except thou wound him traiterous-
 ly.* What: will a man slaie himselfe: will a man strike him-
 selfe? No, in no wise. Let vs then pursue after loue. He
 said not simply: *Let vs loue, but, *Let vs pursue it.* Here we
 neede much diligence. Loue is sone extinguished. It is quick
 in departing, ther are so many things in this life that marre
 this thing. If we pursue it, it will not preuent vs with go-
 ing away, but we shall sone dzaw it vnto vs. The loue of
 God, hath ioined the earth to the Heauen. The loue of God,
 hath set man vpon the princely throne. The loue of God,
 hath shewed God vpon the earth. The loue of God, hath
 made thy Maister become thy seruāt. The loue of God, hath
 caused the beloued to be deliuered (to death,) for those that
 were enimies: the sonne, for them that hated him: the Maister
 for the bondmen: God, for men: him that was free, for the ser-
 uants. Neyther did he stay here, but called vs vnto greater
 things. For he did not onely deliuer vs from so:mer euilles:
 but also he promised, that he would giue vs other things
 farre greater. And therfore, let vs, giuing thanks vnto God
 for these things, exercise all vertue, and let vs exactly
 shew perfect loue toward all men: that we
 may be thought worthis to attaine to
 the good things that haue bin
 promised, through his
 grace and kind-
 nesse.

We may no
 other wise re-
 proue any, but
 for his sinnes, &
 to his amend-
 ment.

To loue, & to
 pursue loue.

* *Αγαπήσεις &
 διώξεις τον*
κύριον τον

The most
 wonderfull ef-
 fects of the
 loue of God.

God of his
 loue did not
 deliuer vs from
 euils, but also
 promised vs far
 greater things.

R.

The

The tenth Sermon.



NE bodie, and one spirit, euen as you are called, in one hope of your calling.

An exhortation to great matters, is fitly taken from beauly things.



LESSED Paule, being of exceeding great understanding, and ledde by the spirit of God, when he exhorteeth them vnto some very great matter, doth bring his exhortation from the things þat are in heauen. Which self same thing also he hath learned of our Lord; euen as he saith

also in an other place. *Walk ye in loue, euen as God also hath loved vs, and hath given himselfe for vs. And again, Let the same minde be in you, that was in Christ Iesus: who being in the forme of God, thought it no robbery to be equall with God. Euen the self same thing he doth here. For, when the examples that are proposed be great, the zeale and the desire is seruient. For what saith he, exhorting vs to vnitie?*

Eph. 5.2
Philp. 2.1

„ One bodie, and one spirite, euen as you are called, in one hope of your calling.

„ One Lord, one faith, one baptisme,

But what is meant by,

„ One bodie?

The faithfull of all ages bee one bodie in Christ.
Patriarches.

Prophets.

All the belouers throughout al the world, both that be, and haue bene, and shal be: and againe, all those that wel pleased God, before the comming of Christ, are one bodie. How so? Because eue they also knew Christ. How shal that appeare? Abraham your father, was glad to see my day, and he saw it, & reioiced. And again, If you had beleued Moysi (saith he) you would also haue beleued me, for he wrote of me. And so did þat Prophets to: but they would not haue witten of him, of whom they knew not what they said. But, they hauing þat knowledge of him,

Ioan. 8. 56
Ioan. 5. 46

him, did alſo looſhip him, and therefore they alſo were one body. There is no ſeparatiō of ꝑ body from the ſpirit. For ſo it could not be a bodie. For it is accuſtomable alſo, with vs, in things that be vnited, and that haue great coherence, to ſay, they are one bodie. So we alſo, in this vnitng (of the members) do take and vnderſtand the bodie, by one head. Now, if there be one head, there is one bodie alſo. The bodie conſiſteth of members, moze and leſſe honorable. And yet the greater doth not ariſe (proudly) againſt that which is of leſſe eſtimation: neither doth the leaſt enuie the greater. Howbeit, all are not alike profitable in their vſe, but there aſſer as neceſſitie doth require. And becauſe all are neceſſariy made, and to diuers vſes, all are of like honoꝛ. But there are ſome moze principall, and ſome leſſe. As for example, the head is moze principall than al the body, & cōtaineth in it all the ſenſes, and the principall ſeaſe of the ſoule, and without the head it is not poſſible to liue. Whereas many haue liued a long ſpace, after their ſeete haue bene cut off. Where vpon it folloiweth, that the head is better than the other parts, not in ſituation only, but euen in the very woꝛking, and in oꝛder. Now, to what end do I ſay this? There are many in the Church. There are ſome that are exalted vnto an heigth, euē like vnto the head: which are given to the diligent ſearch of heauenly things: euen as the eies, which are (placed) in the head, which are farre diſtant from the earth, hauing nothing to doe therewith. Some there are, that are compared to the ſeete, which treade vpon the earth, but yet to healthful ſeete. For it is not to be reproued in the ſeete, if they tread vpon the earth, but if they runne to wickedneſſe. For the Scripture ſaieſth: *Their ſeete runne to euill.* Neither lette the eyes, ſaith he, vaunte themſelues againſt the ſeete, neyther lette the ſeete enuie them. For ſo the peculiar beautie of euery one periſheth, and the vſe is bindzed, which is perfect in it ſelfe. And, he that conſpireth againſt his neighbour, hath firſt conſpired againſt himſelfe. For, if the ſeete will not carrie the head to anie place, whether it muſte

No ſeparatiō of the bodie from the ſpirit.

One head hath one body.

No part of the bodie muſt ariſe againſt the other, or enuie it.

The head is the principall part, both in ſituation, and in working.

The higher one is in place in the Church, he ought to be the more heauenly.

Obiection.

The equalitie
of our honor
and benefites,
should make
vs agree the
better.

Saint Paule
behaved him
selfe stoutly a-
gainst the De-
uill, and would
not be flatter-
ed.

Diuersitie is
wrought, be-
tweene vs and
euill spirits, not
by nature, but
by will.

go forth necessarily, they do withall spoile themselves, by want of motion, and by their sluggishnesse. If the head will haue no regarde of the fete, it is the head it selfe that taketh the harme firste. But for god cause these parts of the bodie do not rebell one against an other. For they be so naturally placed. But how is it possible, that man should not rise against man? Man doth not rise against Angels, neyther Angelles against Archangelles. Neyther againe, can the unreasonable creatures exalte themselves against me. But where the nature is of like honor, where we haue one giste, any one man hath no more than an other: how should it be, that one should not rise against another? Contrariwise, surely euen for this cause, thou oughtest not to rise against thy neighbour. For, if all be common, and none haue any thing aboue other, whereof commeth thy losfinesse? We are partakers of the same nature, of soule and bodie alike, we breath the same ayre, we vse the same nourishment: whereof commeth it, that we should rise one against another? Howbeit, that we are able by vertue to ouercome the incorporeall powers, this is sufficient to bring vs to arrogancie: but rather this should not be counted an arrogancie. For by god reason I should exalte my selfe against the Deuill, and very greatly exalt my selfe. And see also, how greatly S. Paule did aduance himselfe, against the Deuill. For, when the Deuill spake great and wonderfull things of him, he stopped his mouth, and could not abide him, not as much, as when he flattered him. For, when that Damsell, which was possessed with a spirit of Python, said: *These men are the seruants of the most high God, which shew vnto vs the waie of saluation* Reprooning (the spirit that spake in hir) sharply, he stopped his shamelesse tong. And againe, he writeth in an other place, saying: *God shall tread Satan vnder your fete shortly.* Did the diu-
sities of nature worke anie thing? Doe thou see, that the difference of nature doth nothing? That which he speaketh, he saith it of their disposition and will: for in will, they are worse, than anie other. But I do not rise against anie Angel.

Act. 16.

Rom. 16.

gell. For there is great difference betwene him and me. And yet thou oughtest not to rise against a man, moze than against an Angell. For the Angell doth differ from thee by nature, wherein neither consisteth his praise, nor dispraise, but man differeth not from man by nature, but by wil only. Furthermoze, some there are, that be Angels among men, therfore he that riseth not against Angels, much moze (must he not rise) against men, which haue become Angels in this nature. For, if anie become so vertuous among men, that he may be compared with the Angels, this man is greater than thou, much moze than the Angel is. Why so? Because, what if Angel had giuen vnto him by nature, that such a man hath well atchieued by his will: because the Angell is separated from thee in dwelling place, and dwelleth in the heauen: but this man is conuersant with thee, and giueth thee occasion to follow him. Howbeit, this good man is separated from thee in dwelling place moze than the Angelles. For (the Scripture saith) *our conuersation is in heauen*. And to proue, that this mans dwelling is farther off, heare where his head sitteth, euen in the princely throne. And, loke how farre that throne is fro vs, so farre is he fro vs also. But you wil say, I see what great honoz he enioieth, & I am driuen into a ielousie. How this is it, that hath turned all things upside do wn: and, that hath filled with infinite hurliburlies, not only (al the rest of) the world, but also, the Church to. * And, as boistrous winde, rushing into a calme hauen one against an other, do make that hauen moze dangerous, than any rocke, or anie straight sea: so the loue of glozie, inuading the Church, hath turned vp & confounded all things. You haue oftentimes bene present, when great houses haue bene burnt. You haue seene how the smoke mounteth vp to heauen, & while no man approacheth nere to quench this harne, but euery one looketh to his owne safegard, the fire deuoureth all things without any interruption. And oftentimes, the whole Citie standeth round about, but al stand about, rather to be gazing on these harmes, than succoring, or helping them. And you may see all that stand a-

We ought to agree as well with men, as with Angels.

The vertuous man is an Angell among men.

How men are Angels.

The dwelling and conuersation of a good man is in heauen, where his head sitteth.

Enuie and vaine glory are the cause of all trouble both in church and comon welth. * *Simil.*

Simil. in fig.

Many behold harmes, few succour them.

Lamentable
is the ruine of
great houses, &
head pillars.

He applyeth
the similitude
to the Church.

bout, do nothing else, but euery one stretch forth his hand, & shew vnto him, that came but new vnto þ place, either, how the light flame continually bursteth out of a window, or how beames are cast down, or a whole part of þ house roūd about, violently taken from that which propped it, and how it commeth hastily vnto the ground. There be manie bold, & venturous fellows, which wil aduenture to come nere those buildings, that are on fire, not to put to their helping hand, and to quench the harme, but to haue a pleasanter view, in that they maie loke nigh, and narrowly into euery thing, which things, from them that are without, are oftentimes hid and unknown. But if the house be gorgeous and great, the sight seemeth to them lamentable, and to deserue store of teares. And you may see a lamentable sight indeed, the heads of pillars brought to dust, & many of the pillars themselves dashed in peces, some of the, for that the fire consumeth them, & some oftentimes, being thrust downe, by the hands of them that builded them vp, to the intent, that they should not feede the fire anie more. You may see also goodly Images, which stood with much beautie, while the rose was ouer them, set abroad by the taking away of the rose, and standing in the open aire very much deformed. What should a man talke of the riches, which was laid vp in store within: the golden garments, and the silver vessels: and the places, where the Spaiser scarcely entred with his own wife: the place, where the multitude of garments and spices were laid vp: where the pretious stones were: All which things, when all is set a fire, both slaues of hote houses, and dungfarmers, and runnagates, and all other persons do see: and all that is within, is nothing else, but water, & fire, and dirt, & dust, and timber halfe burnt. Wherefore haue I made such a large discourse of this resemblance: Not that I meant to describe þ burning of a house, & nothing else. For, what haue I to care for that? But my meaning is, to set before your eyes, as much as is possible, the mischieues that fall to the Church. For, (these mischieues) haue so lighted vpon the very rose of the Church,

as if it were a burning fire indeed, or fire of the thunderbolt, fall from aboue. And yet these things stirre by no man. But although our fathers house be a fire, yet we are in a deepe & senslesse sleepe. For, of whom hath not this fire taken holde? what goodlie * Images standing in the Church, (nath it not touched?) For, the Church is nothing else, but an house built by our soules. But this same house is not all of like, honour, but, of the stones that help to the perfecting of it, some be gorgeous and faire, some be worse than they, and more dishie. But it is much better thā these to see many here, which are in steade of gold, euen of gold that garnisheth the rose. You may see other, which do garnish y^e church, like to beautiful Images. You may see many that stand like pillars. For (the Church) useth, euen to call men pillars. which do much beautifie it, not only by their strength, but also by their beautie, hauing their golde heads. You may see also y^e multitude, which is like to y^e great largenesse, & to the widenesse of the compasse round about. For the great multitude is accounted as the stones, wherof the walles are builded. But we muste rather come to a more gorgeous resemblance. This our Church is not built of these stones, but of golde and siluer, and pretious stones: and much golde is dispersed in euerie place about it. But, a bitter teares. For the tyranny of vaine glorie hath set all these things on fire, that flame which deuoureth all, and there is no man that subdueth this thing: but we stand maruailing at the flame, not being able to quench the mischief that cometh of it. And, although we quench it for a small time, yet after two or thre daies again, euen like vnto a sparkle kindled from vnder a few althes, where it hath laine smothering, it hath ouerthrowen all, yea, euen whatsoeuer any man hath done before. Likewise doth it fall out here also. For that is wont to happen in a great flaming fire. The cause is this, because the proppes of the pillars themselves of the Church haue fallen from vnder vs, and haue cast them into the fire, which beare by the rose, & did before binde fast together, all y^e whole building. Wherefore, the rāning of the fire to the rest of y^e walles, became

* A y^e ad u^em is vnderstoode of principall men in the Church.

The diuersity of degrees in the Church.

For y^e ad u^em is reade thus.

The honor of the Church.

The tyranny of vaine glorie, hath set all on fire, and no mā helpeth.

Simil.

The fall of the pillars of the Church bringeth downe the rest.

became easie. For, in buildings, when the fire hath once take hold of the timber, it is the more armed against the stones. And, when it hath once brought downe the pillers, and cast them on the ground, it is nothing hard for it after wards, to consume the rest with the flame. For, when the things that prope and vnderstrengthen the vpper parts, do fall downe, the buildings also that are aboue, follow after them of their owne accord very readily: so, certainly, it is now come to passe in church. The fire hath now take hold of al. We seeke to be honored of men, and we are inflamed with glorie. We heare not what Iob saith. Although I did offend against my will, yet was I not ashamed before all the people. See you his vertuous minde? He saith, that he was not ashamed to confesse the things that he committed vnwillingly, before al the multitude. Now if he were not ashamed to do it, it should much more behoue vs to do it. And an other saith, *doe thou vttter thine iniquitie first, that thou maist bee iustified.* The vehemencie of this mischief hath bene great, all things are turned vpside downe and defaced. We are become slaves to honor, and haue forsaken God. We can no more now reprove those that be vnder our charge, because we our selues are taken with the same feuer. And we our selues now doe neede Physicke, which are appointed by God to heale other. What hope is there left now of health, when the Physitions them selues stand in neede of help at an other mans hands? I haue not spoken these things to no purpose, neither doe I lament in vaine, but to the intent, that we all together, with our wiues and our children, sprinkling our selues with ashes, and girding our selues in sackcloth, might celebrate a long fast, & might desire God himselfe to reach out his hand vnto vs, and to quench this mischief. For we haue in very deede neede of his hand, his great hand, his wonderfull hand. This our fast must be greater than the Pininites fast. Yet three daie, saith the Prophet, and Nininie shall be destroyed. This was a dreadfull preaching & very ful of great thzetting. For how could it be otherwise, wheras they looked, & after this

They that should heale others, haue neede of healing them-selues.

The remedies for mischeces in the Church, are prayer, and fasting.

Wee haue neede of the great and wonderfull hand of God, to heale the diseases of the Church.

three daies, their owne citie should be a burying place for them, and that they should all perish by one kind of punishment: for if the plague seemeth to be untollerable, if it fall out at one time, that two children should die in one house: and if this seemed to be most untollerable to Iob of all other things, that the rose of the house fell vpon all his children at once, and they were so destroyed; what a sight were it to see, not one house, nor two children, but a nation, containing an hundred and twentie thousand, ouerwhelmed with the fall of the roses of houses? Wrote ye what a grievous plague this is? And surelie we also haue receiued such a threating of late, not that it was offered by the voice of anie Prophet, for we be not worthy to heare anie such voice, but by a threating from aboue, crying out vnto vs, more plainly than anie trumpet might signifie it. But, as I said befoze, the Prophet crieth: *Yet three daies, and Nininie shall be destroyed.* A terrible threate indeede, and there is now no such thing. For it is not now said, there are yet three daies, neither, Nininie shall be destroyed, but there are manie daies past, since the Church of the whole world, both hath bene destroyed, and lieth vpon the ground, and all alike are possessed with this mischiefe, or rather those that are in authoritie, and therefore, we haue so much the more neede of this fast. Therefore meruaile not, if I exhorted you to make a greater (fast) than the Ninivites fast. Therefore: But rather I do not preach fasting, only, but also I do shew vnto you now that medicine, which raised vp that citie, when it was readie to fall. What medicine is that? It is said, that the Lord knew, that euerie man departed, from his wicked waies, and (God) repented him of the euill, which he said that he would do to them. Let both vs and you, do this thing: let vs leaue of the loue that we beare to our riches, that we beare to glorie, beseeching God, that he will stretch forth his hand, and raise vp againe those members that are fallen. For our feare, and theirs, is not so; the selfe same things. For then comes,

S.

and

Simil.

We be not
worthy to be
warned by a
Prophet.

The greate
ruine, and decay of the
Church, is a
threatning of
vnspeakeable
plagues, and
therefore we
haue neede of
a greate fast.
The medicine
which raised vp
Ninieue, when
it was like to
fall, verie necessary for vs.

The Niniuits
bodies were in
daunger: but
our daunger
concerneth
our soules.

and timber, should haue fallen and their bodies should haue bene destroyed: whereas, now there is no such thing, but our soules shall be cast into hell fire. Let vs beseech him, let vs make confession of our former faults, let vs yeld him thanks for things to come. Let vs aske of him that we maie be thought worthy, being deliuered from this cruell and most greuous wilde beast, to offer vp thanks to our louing God, and father, with whom to the sonne, together with the holie ghost, be all glorie, power, honour, now, and euer, and woꝛld without end. Amen.



The

The eleuenth Sermon.

Ne bodie, and one spirit, e-
uen as you are called, in one
hope of your calling.

One Lord, one faith, one
baptisme.

One God, and father of all, vvhich is a-
boue all, and through all, and in you all.

But vnto euery one of vs, is giuen grace, ac-
cording to the measure of the gift of Christ.



Saint Paul requireth of vs loue,
not after the common sort, but
such a one as glueth vs togi-
ther, and ioineth vs one to an o-
ther inseparablie, & a loue that
causeth such an vnitng, and
that so exactly, as one member
(of the bodie) is knit to an o-
ther. For this is the loue, that

True loue &
the properties
thereof.

worketh great good things. That is the cause why he saith,

„ One bodie :

Both because of our mutuall cōpassion, & because we are
not græued with other mens prosperitie, but we reioice
with thē. And shewing hereby all together, he did wel adde,

„ And one spirit :

Declaring that where the body is one, the spirit must be
one. Wherfore, that there may be one bodie, but not one spirit, as if
one should be in frendshippe with heretikes. Wherfore he doth
thereby intreate them, as if he should say : you that haue re-
ceiued one spirit & haue had drinke giuen you of one spring,
ought not to dissent one from an other. Wherfore, by (the spirit)
he meaneth here a redinesse of mind. After this he addeth :

„ y.

„ Euen

Being one
bodie, we
ought to suffer
with the affli-
cted, and not
to enuie such
as are in pro-
speritie.

We receiuing
one spirit, and
one hope of
calling, ought
to be of one
minde.

The exceeding hope of our generall vocation.

Simil.

The great, & common hope of faith.

Above all.

Through all.

In you all.

(In)spoken of the father.

„ Euen as you are called in one hope of your calling.

As if he should say, God hath called you all to the same felicitie, he hath giuen no better part to one of you, than to an other. He hath giuen to all, immortallitie: to all, life euerlasting: to all, immortall glorie: to all, a brotherhode: to all, an inheritance. He hath become head to all in generall, he hath raised vp all together, and hath sette all together. He therefore that haue so great equalitie of honour in spirituall things, whereof are ye proude, and high minded? Because this man is rich? And that man is strong? And how can it be, but this should be ridiculous? For tell me, if at anie time a King, taking tenne seuerall men by name, had clothed all these tenne in scarlet, and had set them all in the Kinglie Throne, and giuen them like honour: would one of these be so bolde, as to cast an other in the earth, saying, I am richer than thou, I am gayer than thou? No in no case. And I haue not said all yet. For although we should differ one from an other, here beneath, yet there is not so great oddes betwene vs in the heauens.

„ One Lord, one faith, one baptisme.

Behold the hope of faith.

„ One God, and father of all, which is aboue all, and through all, and in you all (the same)

For hath he bene called on, as a greater God by thee, and a lesse God by him? Art thou saued by faith, & he by works? Are thy sinnes remitted by baptisme? And to him is nothing remitted?

„ One God and father of all, which is aboue all, and through all, and in you all.

„ Aboue all:

That is to say, Lord of all, and superiour to all.

And through all:

That is to say, by his prouidence gouerning all.

And in you all:

As if he should say, that dwelleth in you. But they say, that this word (In) pertaineth to the sonne. Wherefore,

if it were a token of inferioritie, it should not haue bene spoken of the Father. What then, will one say, whence be these diuerse gifts? For this did alwaie bring the Corinthians, some to an haughtinesse, some to sorrowfulnesse, and to enuie. Wherefore he taketh euerie where, the example of the bodie. And therfore he vseth it now also, because he ment to make mention of diuerse gifts. But he doth discourse that example at large moze exactlie, in the Epistle to the Corinthians: because this disease did tiranoulie raigne, most of all there. But now here he did but touch it by the waie onlie. And see what he saith? He said not, according to euerie mans faith: least he should discomfirt them, which had not yet attained vnto great things.

But what faith he?

According to the measure of the gifte of Christ.

As though he should saie, the things that are moze principall than anie other, are commo to all, that is to saie, Baptisme, to be saued by faith, to haue God to be thy father, that all are partakers of the same spirit. Now if some one man excēde the in some seuerall gift, let it not grāue thee, seeing that his labour also is moze. And, of him that had receiued five talents, five moze were required: but he that had receiued onlie two talents, did bring in but two moze, and his reward was nothing inferior to the other. Whereupon, here also he doth comfirt his hearer, euen by the same cause, saying: *To the perfecting of the Saints into the worke of ministration, vnto the edifying of the bodie of Christ.* Therupon it commeth, that he said: *Wo vnto me, if I preach not the Gospel.* in respect that he had receiued, the gift of Apostleshippe. But, therfore wo vnto him, because he had receiued the gift, but thou (being without the gift) art deliuered from that danger.

According to the measure.

What is ment by, According to the measure? He meaneth not, according to our worthinesse. For so, no mā should haue receiued the things that he receiued, but we all haue re-

ceiued

The diuersitie of Gods gifts, is proued necessarie, by the example of the bodie.

The more principall things are common to all viz: Baptisme, Salvation by faith, that god is our father, and that we are partakers of the same spirit.

The greater gifts, the greater charge.

The measure is not of our worthines, but of Gods gift for other mens sakes.

ceiued by his gift. Why receaued one moze, an other lesse? He saith, there is no matter in that, but the thing is indifferent. For, euerie man furthereth the building. And thereby he declareth that one hath not receiued moze, and an other lesse, for his owne worthinesse, but for other mens sakes, euen as Christ himselfe hath measured it. In so much also that he saith in an other place: He hath sette the members, euerie one of them, severall in the bodie, as it hath pleased him. And he giueth no reason of it, least he should discourage his hearers.

Wherefore, (saith he,) vwhen he went vp, on high, he ledde captiuitie captiue, and gaue gifts vnto men.

Al good things are to be imputed to God. This he saith. What art thou proude? All is to be imputed vnto God. The Prophet saith, in the Psalm: *Then hast thou receiued gifts for men.* And here the Apostle saith: *He gaue gifts among men.* It is the same. How the same?

But that he ascended, what is it, but that he also descended first, into the lower parts, of the earth?

He that descended, is euen the same also, that ascended vp, farre aboue all heauens, to fulfill all things.

Christ is a most absolute patterne of humilitie.

When thou hearest these things, do not thinke of a passing from place to place. For, looke what he proueth in the Epistle to the Philippias, that also doth he proue here. For, euen as there, he bringeth in Christ who he exhorteth them vnto humilitie, eue so doth he here also, in that he saith: that He descended into the lower parts of the earth.

The Ascensio of Christ includeth a descending.

For if it were not so, his speech were superfluous, when he saith: *Becoming obedient, euen vnto death.* But by his ascending, he includeth the proue, of his descending.

By, the lower partes of the earth,

He

44.29. He meaneth death, applying himselfe to the opinion of
 143.7 men. Euen as Iacob said: *You shall bring my graue heade, with
 sorow vnto the graue.* And againe, in the Psalme: *I shall bee
 like vnto them, that goe downe into the pitte: that is to them
 that are dead.* Why doth he handle this place here, so exact-
 lie? What captiuitie doth he talke off? euen the captiuitie of
 the Diuell. He toke prisoner the tyrant himselfe, euen the
 Diuell, and death, and the curse, and sinne. See you these
 prayes, and spoiles: But by his ascending vp, what is ment,
 but that he also descended: This maketh for Paulus Samo-
 satenus.

Christ
 wrought the
 captiuitie of
 the Diuel,
 death, the curse
 and sinne.

„ He that descended, is euen the same also that ascended
 „ vp, farre aboue all Heauens, to fulfill all things.

This he saith, He descended into the lower partes of the
 earth, then whiche there is none lower, and ascended farre a-
 boue all, aboue whiche there is none other thing. This shew-
 eth his power and Dominion. For, euen of olde, all things
 were fulfilled.

Christs ascen-
 tion was most
 high: and his
 dilcension
 most lowe.

„ And he gaue, some Apostles, and some
 „ Prophets, and some Euangelists, and some
 „ Shepheards, and teachers.

„ To the perfecting of the Saints, to the
 „ worke of ministration, to the edifying of
 „ the bodie of Christ.

119. Look what he saith in another place, *Cod also hath
 highlie exalted him*: that also he saith here in these
 wordes:

„ He that descended, is euen the same also that ascen-
 „ ded vp.

And it did nothing hurte him, that he descended into the
 lower parts of the earth, neither hindered him of being high-
 er then the Heauens, and therefore, the more a man doeth
 humble

Simil.

It is manifest
by Christes ex-
ceeding bene-
fits, that he
doth not di-
stribute his
gifts in vaine.

Gifts are gi-
uen vnto the
Church by all
the persons of
the Trinitie.

humble himselfe, so much the more is he exalted. For, as it is in water, the more a man doth digne it downe (one hill) so much more doth he bring it vp on high (against an other hill.) And the more a man doeth shote at a marke, that is somewhat distant off, the sooner he hitteth it: so it is also in humilitie. But, when he talketh of Gods ascending, it is necessarie, that we first conceive a descending, but when we talke of man, it is not so. After this he sheweth his prouidence & his wisdome. It followeth, that he, that hath done so great things, that hath bene of so great strength, that hath not refused to descend euen into the lowermost partes, so our sakes, hath not made a distributio of his gifts in vaine. But he saith in another place, that the holie Ghost wrought this, in these words, *In the which, the holie Ghost hath made you o-* A. 1. 10. 2.
uerseers, to rule the church of God. Here he saith that the sonne did it. And in another place, that euen God himselfe, did giue 1 Cor. 12.
unto his Church some Apostles, some Prophets. And in the Epistle to the Corinthians, he saith: *I haue planted, Apollos wa-* 1 Cor. 3.
tered, but God gaue the increase. And againe, *He that planteth,* 1 Cor. 3.
and he that watreth are one, and euerie one shall receiue his re-
ward, according to his labour. Euen so here also, what if thou helpe forward but a little: What? thou hast receiued as lit-
tle.

Apostles.

„ First Apostles.

For these had all things.

Prophets.

„ Secondlie, Prophets.

For there were certaine which were not Apostles, and yet they were Prophets, as Agabus. A. 1. 10. 2.

Euangelists,
which walked
not euerie
where, and yet
preached.

„ Thirdlie Euangelists.

Such were they, as did not go about euerie where, and yet preached, as Pscilla, and Aquilas. A. 1. 10. 2.

„ Shepheards and teachers.

Shepheards,
and teachers,
are lesse than
the others.

Euen those, to whose charge was committed a whole nation. What then? were shepheardes, and teachers lesse than the other? yea verelic, verie much lesse, they which satte still and were occupied about one place (were less:) than they, which

which went rounde about and preached, as Tymothie and Titus. Otherwise, it is not possible, to gather out of this place, subiection, & preheminance, but by some other Epistle.

„ He gaue, saith he :

But do not gaine saie anie thing at all: or by this word, * Euangelists, he meaneth those that writ the Gospel.

„ To the perfecting of the Saints, to the workes of ministration, to the edifying of the bodie of Christ.

See you the dignitie? Euerie one buildeth, euerie one perfecteth, euerie one ministrETH.

„ Till vve all meete together into the vnitie of faith, and knowledge of the sonne of God, vnto a perfect mā, vnto the measure of the age, of the fulnesse of Christ.

By (the age) here is ment the perfect knowledge. For, as a man doth stand firmelie, but childrens minds are caried hither, and thither: in like case standeth it with the belaters, for he saith.

„ Into the vnitie of faith.

That is to saie, vntil such time, as it be plainelie shewed, that we haue al but one faith. For, this is the vnitie of faith, when we be all one, when we all acknowledge the bonde alike. Vntil that time thou must labour, if thou haue receiued a gift, to that ende, that thou maiest edifie others. Beware, least while thou enuicest another (his gift), thou ouerthrow the selfe. God hath honoured thee, and hath placed thee, that thou oughtest to make another perfect. For, both the Apostle was occupied herein, and the Prophet was occupied here about, prophesying, and perswading, and the Euangelist preaching the Gospel, and the shepherd, and the teacher, all haue taken vpon them one worke. Tell not me that there was a difference in the gifts that they had receiued, but that they had all taken one worke in hand. For, when we all be loue alike, then there is an vnitie, And it is plaine, that

What charge Tymothie and Titus had.

Subiection and preheminance in the Church.

* Euangelists, that writ the Gospel.

By age is met perfect knowledge.

What the vnitie of faith is.

All gifts tend to one worke.

Vnitie in faith.

¶

this

this is his meaning, in that he saith,

A perfect
man.

„ A perfect man.

Infants.

Howbeit, else where he calleth vs infants, euen then whē we be perfect, but that he doth in an other respect. For, in that place he calleth vs infants, in respect of the knowledge, that we shall haue hereafter. For, he that had said, *now we see in part*, added also, *and by darke speaking*, and such like. But here he said it, in an other respect, in respect, that we may easilie chaunge our minde againe. Euen as he saith in an other place also, *Strong meate belongeth to them that are perfect*. Doe you see what he meaneth also in that place, by perfect men? See also by the words that followe, after what sort he calleth men perfect in this place.

1. Cor. 13.

Heb. 5.

„ That vve henceforth be no more children.

He meaneth to this end, that we maie hold fast, verie diligentlie, verie stiffelie, verie firmelie, that verie measure, euen as small as it is, that we haue receiued.

„ That not henceforth.

So manie
builders were
appointed, to
make the building
sure, and
strong.

By this word, not henceforth, he signifyeth that this had chaunced to them in time past. And he putteth himselfe in the number of them, and in a kinde of correction, correcteth himselfe too. Therefore, he saith, so manie builders haue bene appointed, that the building might not be shaken, might not be caried about, that the stones might be fast settled. For, this belongeth to children, to be wauering, to be carried about, to be shaken. He saith,

„ That vve henceforth, be no more children,
„ dren, vvauering and caried about vvith euerie
„ rie vvinde of doctrine, and in the vvilinesse
„ of men, in craftinesse, to the practising of
„ deceite.

And caried about, saith he, with euerie wind. He standeth much vpon this changeablenesse, to shew in what danger wa-

wanering mindes are. It followeth.

„ With euerie winde, in the wiliness of men, in craftiness, to the practising of deceite.

These are called *zelenes*, (in Greeke) that vse fable men, such are these craftie men, if they once catch in the simpler so: t. for they do transpose, and transport all things. Here also he toucheth their life. It followeth.

„ But following truerh, in loue, let vs growe vp vnto him in al things, vvhich is the head, euen Christ, out of vvhom all the bodie, He meaneth from Christ.

„ Being conuenientlie coupled, and knit together, by euerie joint, yeelding nourishment, according to the effectual powver, in the measure of euerie part, maketh increase of the bodie, vnto the edifying of it selfe in loue.

He hath set forth the matter verie darkelie : for that hee would speake all things at once. Yet his meaning is this. * For, as the bodie doth not imparte the spirite without discretion: I meane that spirit which goeth downe from the braine, that is caried by the sinewes, and is indued with sense, but according vnto the proportion of euerie member, more to that member, which is able to receiue more, & lesse, to that member, that is apte to receiue lesse [for this, euen the bodie, is the rote] : So doeth Christ also. For, whereaa the soules are knit vnto him, as it were his members : his prouidence, and the bestowing of his gifts, doth make an increase of euerie particular member proportionable by measure. What is ment, when he saith,

„ By the touching of that which is ministred?

What is to saie, by the sense. For, the spirit, which is imparted to the members, from the head, when it toucheth every member,

¶ ij.

then

zelenes.

* *Simil.*

As the bodie doth fittlie impart his spirite to euery member so much more doth Christ, to euery one that is of his bodie.

then it woꝝketh his efficacie. As who should saie, the bodie, receiuing into it that which is imparted vnto it, according to the proportion of the members that are therein, doeth so make it increase. And other wise, thus: The members, taking that which is imparted vnto them, according to the proportion of euery ones peculiar measure, do so increase. And yet other wise. The spirite, being poured out plentifully from aboue, and touching all the members, and being so imparted, as euery member can receiue it, doth so increase. And this did he adde,

„ In loue?

The spirit descendeth where loue is.

* Simil.

For it is not possible (otherwise) for that spirit to come downe. * For, euen as, if it chaunce, that the hand be pulled off from the bodie, that spirit, which descendeth from the baine, seeking the ioyning thereof to the bodie, and not finding it, doth not leape out of the bodie, neither doth pierce through, to come out to the hand, but if it finde it not lying (ioyned with the bodie) it toucheth it not: so falleth it out here, if we be not bound together with loue. Surelie, he hath spoken all this, to moue vs to humilitie. For, saith he, what though this man do receiue more: He hath receiued the same spirit, sent forth from the same heade, that woꝝketh alike, that toucheth alike.

Humilitie.

„ Being conueniently coupled and knit together.

Euery member of Christ must be vnited vnto his bodie, in his proper place.

Simil.

That is to saie, being such, wherof there is diligent care had. For the bodie must be situate in euery part, not without skill, but verie artificially, so that, if anie part depart from his place, it must not be accounted to be situate. Therefore, thou must not onlie be vnited to the bodie, but also keepe thy proper place, so if thou passe thy place, thou art not vnited, neither dost thou receiue the spirit. And dost thou not see, in the putting of boanes out of ioyn, euen when it falleth out by some mishappe, when this boane, passing his owne place, doth occupie another place, how it disquieteth the whole bodie, & hath oftentimes caused death, & sometime it is found untwoyed, to be kept anie more, in anie part of the body at all.

all. For manie men oftentimes, hauing cut out the same, haue made the place void. For, excelsse euerie where is e will. Euen in the Clementes, when, they hauing left their iust proportion, doe excede measure, they marre all. This is it that he meaneth, when he saith:

Excesse euerie where is e will.

„ Being conuenientlie coupled and knit together.

So that euerie one doth remaine in his proper place, and doth not go into an other place that doth nothing belög vnto him. Consider what a great matter this is. Thou doest put the members together, & Christ doth minifter vnto them from aboue. For as there be some such instruments in the bodie, that can receiue: so are there in the spirit also, the whole not coming from aboue. As the heart (is capable) of the vitall spirit, the liuer of the blood, the spleene of melancholie, and other (instruments) of some other thing, and yet, all these haue their cause from the baine: so, God hath made man, honouring him exceedingly, and being not willing to be absent from him, him selfe making the cause to depend vpon himselfe, and yet appointing other, that should worke together with him selfe. And he hath appointed this man to one vse, and that man to an other vse. As for example, an Apostle is a vessell of the bodie, more principall, and liuelie, receiuing all things from Christ him selfe. So that he maketh euerlasting life to runne through into all, I meane by preaching of the word, as it were by vaines and arteries. The Prophet foretelleth the things that are to come, and he worketh to the same end, gathering the members together. Christ him selfe doth giue them life.

Man putteth the members together, and Christ ministred vnto them from aboue.

Simil.

Apostles

Prophets.

Christ onelie, is the author of life.

„ To the perfecting of the Saints into the worke of the ministration.

Love doth reedifie, and this causeth men to be glued together, and fastened together, and fittelie ioyned one with an other.

Love doth reedifie.

II. ii.

The

The ninth Morall.

We are diu-
ided from the
bodie of the
church two
waies, by cold-
nesse of loue: &
by wickednes,
especiallie by
making a
schisme.

Griuous pu-
nishment for
such, as for am-
bition make a
schisme in the
church.

Schisme in
the church shal
be as seuerelie
punished, as the
renting of
Christs owne
bodie.

How the (di-
gnitie of the)
blood of mar-
tirdom is dis-
graced by
schisme.



Therefore, if we will inioy the spirit,
that commeth from our head, let vs
cleaue fast one to another. For, there
are two maner of waies to diuide vs
from y^e bodie of the church. The one
is, when we make loue colde, the o-
ther is, whē we presume to do those
things, that make vs vnwoztbie, to
be accounted members of that bodie. For, both the waies we
separate our selues frō the whole body. For, if we be ordai-
ned, to coise others into this whole body, what punishment
shall be too great for the, which do first make a schisme: No-
thing shalbe able so to diuide the church as ambition. Nothing
so prouoketh God to wrath, as when the church is diuided.
Although we haue wrought infinite good things, yet who,
soeuer of vs do cut in peces the congregation of the church,
shall be no lesse punished, than they that did teare his owne
bodie. For the renting of his bodie, sell out to the aduantage
of the whole world, although that was not their meaning
that did it: but the diuiding of y^e church, hath in no wise anie
thing profitable in it, but contrariwise the harme is great.
These things haue I spokē, not onlie to the gouernours, but
also to them that are vnder them. A certaine holy man said a
thing, which seemeth to be spoken boldlie, but yet he said it.
What is that? He said, that not as much as the blood of mar-
tirdom, might wipe out this sinne. For tel me, why art thou
a martire? Art thou not a martire for the glozie of Christ?
Thou therefore, which hast yelued thy life for Christ, why
doest thou spoile the church, for which Christ gaue his life?
Heare what S. Paul saith, I am not worthy to be called an A-
postle, because I persecuted the church of God, & made hauock of
it. It is no lesse harme that the church taketh hereby, thā the
harme that it taketh of the enemies, but much greater. For,
the enemies persecution doth make y^e church moze glorious,
but

but discorde among the selues doth shaine it euen among the
 enemies, when warre is made against it by her owne chil-
 dren. For it seemeth, among the enemies, to be a great argu-
 ment of guile, whē those that are bozne in the church: & bred
 in the same, & such as haue learned the mysteries thereof be-
 rie exactlie. that those being sodainly changed, should vse
 the church like enemies. Thus much haue I spoken to those,
 which giue them selues indifferently to those, that diuide the
 church. For, if they hold cōtrarie doctrine to the church, euen
 for this cause they should not cōpanie with them: but if they
 be of the same minde that the church is, much more (ought
 they not to be ioined with the schismatikes.) And why so?
 Because their disease is ambition. What you not what be-
 came of them, that ioined them selues with Core, Dathan &
 Abiyrom: Did it chaunce to them alone, and not also to those
 that were with them? What saist thou? Their faith is all
 one, they also are of a right beleefe. Wherefore then are they
 not with vs? There is one Lord, one faith, one baptisme. If
 they be in good case, we be in euil: if we be in good order, they
 be in euill. *Young babes*, saith the Apostle, *wauering, & carried*
about with euerie winde. Tell me, doe you thinke it is suffici-
 cient for you to say, that they are of a right opinion: But the
 rules of lawfull election, are gone & vtterly lost. And what
 auaileth anie thing, if this be not exactly looked to? For, we
 must strue for this, euen as for our faith. For, if it be law-
 full for euerie man to fill his handes, as they did in the olde
 time, & become Priests: why, let all come hither, this autler
 was built in vaine, in vaine is y congregation of the church,
 in vaine is y number of Priests. Let vs take away, & ouer-
 throw all these things. Thou wilt say, God forbids. You doe
 these things, & you say, God forbids, whē the things are done.
 I tell you of it, & testifie it vnto you, not seeking any thing of
 mine owne, but our saluation. If anie man thinke it an in-
 different matter, let him loke well to it himselte. If there be
 anie, that take no care of these things, yet we take care of
 them, *I. saith the Apostle, haue planted, Apollo hath watered,*
but

Against those
 that thinke in-
 differentlie
 well, and fa-
 uourallie of
 schismatikes.

Schismatikes
 draw their ad-
 herents into
 daunger with
 them.

How auail-
 able lawfull ele-
 ction is in the
 church.

Against vn-
 worthy base &
 simoniackall
 Priests.

Late, & vaine
 repentance.

Make no light
 account of
 schisme.

16. 31

14. 14

16. 16

Infidels laugh
vs to scorne, for
scismes, and he-
resies.

The Infidell
objecteth to
the Christians
the fauour of
the multitude.
* What the In-
fidels reproued
in Constanti-
nople.

Manie feared,
least men, be-
ing punished
for crimes,
should flie to
a contrarie
part.

Great sorrow
for enormities,
with as great
wisedom.

The Pastor
dealeth not
imperiously,
but by do-
ctrine, and ex-
hortation.

but God hath giuen the increase. How shall we beare the de-
rision of the infidels? For, if they finde fault with vs, be-
cause there are heresies among vs, what will they say to vs
for these matters? If the doctrines be all one, if the myste-
ries be all one: why doth the gouernour of an other Church,
leape into an other Church? The infidell will say: see you
how all things are replenished with vaine glozie among the
Christians: and how there is among them, desire of rule,
and deceite? Take away the fauour of the multitude, saith
the infidell, and there is nothing in them. Cut off their dis-
ease, euen the corruption of the rude multitude. * Will you
haue me tell you what they say of our citie? How they re-
proue vs of too much lightnesse? Thus they say of vs, Euerie
man that wil, may finde there such as will credite him, and
he can neuer lacke such. A thing worthy to be laughed at,
what shamefull things are these? But there is an other
thing also to be laughed at, and an other shamefull thing. If
anie, being manifestly conuicted by vs of most shamefull
crimes, should abide anie punishment, here is much trem-
bling, much feare on euerie side, least he leape away from
vs, and least he take the other part. Surely, such an one
will start away tenne thousand times, and let him be with
them: I do not meane with them that haue offended. But
if there be any that is void of crime, and wil turne, let him
turne. For I can be but sorie for him, and be greued and la-
ment, and haue my bowelles taken in sunder, as if I were
bereft of one of mine owne members. But yet I am not so
griued, that I should be compelled to doe anie vnseemely
thing, by reason of this feare. *We are not rulers ouer your faith*
my beloued: we do not imperiously commaund these things.
We are set ouer you to teach you Gods word, not to haue
dominion, not to haue peremptorie authoritie ouer you.
We haue the place of Counsaillours exhorting you. He that
giueth counsaile, doth speake those things that his office
requiureth, not forcing his auditour, but he leaueth it in his
owne power, to chosse among such things as haue bene spo-
ken

ken of. This onlie maie be imputed to him for a fault : if he speake not his minde , as the present occasion requireth. For this cause we tell you of these things, we speake these things, that you may not iustlie say at that day, no man told it vs , no man shewed vs the difference betwene the one, and the other , we were ignozant of it, we thought it to be no offence. Wherefore I say, and protest vnto you, that, to make a schisme in the church. is no lesse fault , than to fall into heresie. * Tell me, if one being subiect vnto anie King, should not ioine him selfe vnto anie other , neither addit him selfe to anie other King, but yet, taking the purple robe that this King weareth, and taking hold of it, should teare it downe thzough, euen from the verie claspe, and rent it all, into manie ragges : should he be lesse punished than they, which ioine them selues with other Princes ? But, what if he should furthermoze catch the King him selfe fast by the throat, and slay him, and cut his bodie in peeces, what punishment could he haue, woorthy of this his offence? Now, if he that hath done this, to a King, that is his fellow seruant, hath done things greater than anie punishment, what hell shall not he deserue, that slaieth Christ, and manglenth him by pece meale ? Shall he deserue that hell which is threatened ? Surelie, I thinke no : but an other much moze grieuous. Tell me, what thinke you all that are present ? Seeing, for the most part, this is the womens fault, declare this example to those that are absent, and terrifie them. If there be anie, which thinke, by making a diuision in the church, to greene me, and to be reuenged of me, let them wel know, that they lose their labour. For, if thou wilt be reuenged of me, I will shew thee a way how thou maiest be reuenged of me, without thine owne harme. Or rather, thou canst not be reuenged without harme, but (thou maiest) with lesse harme. Smite me, spit on me, when thou mistest me openlie, and buffet me. Art thou in an horroz with hearing this ? If I do but say, smite me, art thou in an horzour ? And doest thou ret thy maiester in peeces, and art thou not in an horzour ? Doest

A.

thou

This onlie is the fault of the preacher, if he speake not his minde as occasion requireth.

He proueth, that to make a schisme is not lesse fault, than to fall into heresie.

* *Simil. in fig.*

Fault in women.

It were lesse harme to be reuenged vpon the peitor, than to teare Christs bodie.

The church is
our heauenlie
fathers hoafe.

No reuenge
is good, much
lesse to be re-
uenged vpon
one for an o-
ther.

Chrysostomes
patience in his
owne iniuries,
forgiuing his
enemies.

The praiers of
him that suffe-
reth wrong, or
of other holic
men, may pre-
uaile for the
doer of it.

thou feare in piéces thy maiſſers members, and doeſt thou not tremble? The church is thy fathers houſe, it is one bodie, and one ſpirit. But, wilt thou be reuenged of me? Why then, let thy reuenge reſt in me. Why art thou reuenged of Chriſt for me? Or rather, why doeſt thou kicke thy heeles againſt nailes? Certainlie it is at no time good to reuenge: but it is much moze gréuous, when one hath done thé iniurie, to practiſe thy ſpight vpon an other. Haſt thou bene inturiéd by me? Wherefore then doeſt thou gréue him, that hath done thé no wrong? This is extream madneſſe. What which I ſhal ſpeake, I ſpeake without diſſimulation, and not at all aduenture: but as I thinke, and as mine affection is, I would that euerie one of thoſe, that are gréued at me, together with you, and for this their gréſe doe hurt them ſelues, and ioine them ſelues with others, would daſh me euen on the verie face, and that I were ſtripped naked, and tormented with whippes, whether ſuch a one did accuſe me iuſtly, or vniuſtly, and that he would ſpend his wrath vpon me, rather than aduenture, that which he now aduentureth. For, if it were ſo, it were a matter of nothing, that an abiect man, and one of whom no account is to be made, ſhould ſuffer ſuch things. And further alſo, I, to whom this iniurie ſhould be done, and who ſhould be thus oppreſſed, would beſeech God, and he would forgive you your ſinnes. Not for that I haue ſo great confidence in my ſelfe, but for that he that hath ſuffered iniurie, may be the moze bold, when he craueth in his behalf, that hath done the iniurie. For, it is ſaid, *If man ſinne againſt man, they ſhall pray for him.* Or, if I my ſelfe might not haue done it, I would haue ſought out ſome other men, that had bene holic, and I would haue intreated them, and they ſhould haue done it. But now, whom ſhall we intreate, ſeing we haue abuſed God him ſelfe? See what vnequalitie this is: For, of thoſe that are of this church, ſome come neuer abroad, or but once a yeare, and then alſo recheleſſe, and as it were at a venture, ſome come abroad oftener, and yet they alſo without

without care, and talking at randome, and strining about nothing. But those that take vpon them to speake of earnest matters, those are they that are cause of this calamity. If therefore ye labour earnestlie for these things, it were better that ye also were placed with them that are negligent. Or rather, it were better, that neither they should be negligent, nor you such as you are. I speake not of you that are present, but of them that start from vs. This act is a fornication. But if you can not abide to heare them thus spoken of, heare not you such talke of me neither. For, of the two, one must be done amisse, whereas, if you suspect such things of me, I am ready to giue ouer mine office, to whom soeuer you will, onlie let the church be at vnitie. But, if I came to this office lawfullie, persuaide them to leaue off their office, which haue ascended into the Throne vnlawfullie. These things haue I spoken, not as commanding, but as hauing regard to your suretie and defence. Seeing that euerie one is of age, and shall be punished for the things, that he him selfe hath done: I beseech you, that ye do not cast all vpon vs, and thinke that you your selues shall not be called to anie account, least in vaine you doe deceiue, and trouble your selues. For we shall giue account for your soules, but then when we leaue our owne office vndone, when we doe not desire you, when we doe not exhort you, when we do not openlie declare things vnto you. But after

17.20.16.

these things, giue me leaue also to say this, I am cleare from the blood of you all, and that God shall deliuer my soule. Say what you will, and bring me some iust cause of your departure, and I will be end my selfe. But you will say nothing. Now therefore, I beseech you, to labour instantlie, and

stoutlie, to bring them home againe, that haue departed away, that we may with one

accord, yeld by thanksgiuing vnto

to God, to whom be glory,

for euer and euer,

Amen.

Heare nothing said vnworthelie against the pastor.

He would re-deeme the vnitie of the church, with the losse of his office.

What account euerie mā hath speciallie for him selfe.

How farre forth the Pastor shall giue an account for soules.

The clearnesse of Chrysostome touching his charge.

Al. g.

The

The twelfth Sermon.

„ **T**His I say therefore, and testifie in the Lord, that ye hencefoorth walke not, as other Gentiles walke, in the vanitie of their minde:
 „ Darkened in their thought.

A teacher must sometimes terrifie his hearers with the feare of God, and deliuer them to the Lord.



T behoueth a maister, to frame, and rectifie the soules of his scholars, not onlie by counselling, and teaching them, but also by making them afraid, and deliuering them ouer to God. For, insomuch as things spoken of men as of our fellow seruants, are not able to touch

the soule nearelie, it is necessary from thencefoorth to deliuer them vnto the Lord. Thus therefore S Paul doth. For, after he had now spoken of humilitie, & of vniuing them together, and how one ought not to set him selfe against another, heare what he saith:

„ This I say therefore, and testifie in the Lord, that ye hencefoorth walke not, as other Gentiles walke.

He vseth the examples of others, to tell his audience their faults more mildlie.

Christians must differ from the Heathen, both in doctrine, and in life.

He did not say, That you walke no more hencefoorth, as you do walke. For, that kind of talke were too nipping. But he declared the selfe same thing, & yet he took the example from others. In the Epistle also which he writeth to the Thessalonians, he doth the like, saying: *Not in the lust of concupiscence, euen as the rest of the Gentiles* As though he should say, in doctrine you differ from them, but that came all of God: But I require of you, that which is your dutie, your life, and your walking, according to that life. This is your dutie. And I call God to witnesse, for those things that I haue

10.17. I haue spoken, That I haue kept nothing close from you, but haue shewed you, how you ought to walke. It followeth,

„ In vanitie of their minde.

What is here ment by the vanitie of the minde? Cūe this: to be occupied about vaine things. And what things should I call vaine, but all present things? Euen all whereof Ecclesiastes speaketh, *Vanitie of vanities, and all things are vanitie.* But one will saie, If all things were vaine, and vanitie: whie were they made: if they were the workes of God: how were they vaine? here is much talke of these things. But heare, my beloved. He said not: y^e h^e workes of god were vaine: God forbide he should so do. For neither is the heauen vaine, nor y^e earth vaine; God forbide: neither y^e Sūne, nor y^e Mōone, nor y^e Starres, nor our bodie, *For all these things are vaine good.* But what is vaine? Let vs heare, euen what Ecclesiastes himselfe saith. *I planted my vineyards. I haue provided me, men singers, and women singers, I made me Pooles of water, I had foulders of sheepe, and dromes of Cattell. I gathered together Gold and Siluer. And I saw that all was vanitie (nothing) but vanitie of vanities, and all is but vanitie.* Heare also what the Prophet saith: *He heapeb vp riches, and cannot tel for who he shall gather them.* In this respect, these are vanitie of vanities: These gorgeous buildings, our plentie and flowing abundance of gold, our flockes of bondmen, shewing, and keeping a sturre in y^e market place, our haughtinelle, our vaine glozie, our stoute stomackes, and bragging. For all these things are vaine. For they were not made by God, but were framed by our selues. What is y^e cause, whie they be vaine? Because they haue no good ende. Monie is vaine, when it is spent vpon riotte: but it is not vaine, when it is dispersed among the poore: when you spend it vpon ryot and delicacie, let vs see the end of it, what kind of one it is. (The end thereof is) grosenelle of the bodie, belching, fulnesse of winde, abundance of excrements, heauinesse of the head, a tendernes of the flesh, heate, and an bitter dissolution. Euen as if one doe draine water into a Barrell that is boared through,

What vanitie of minde is.

All things of this world are vanitie.

Obiect.

Solus.

Things of this world are vaine, because they haue no good ende.

The end, and great commodities of delicacie.

Simil.

That is vaine
that deceaueth
our expectation.
That is vaine,
which is profit-
able for no-
thing.

Vanitie in ap-
parell.

The honour
of the multi-
tude is nothing
worthe.

he labourereth in vaine, so is it with the delicious man,
he potwreth in into a barrell, that is boared full of holes.
That is called vaine, whereof there was expectation, that it
should be honourable, and it was not. That also, which they
saie to be frustrate and vaine hope, and to be of none effect,
and to serue for nothing, is called vaine, euen that which is
profitable for nothing. Let vs see then, if humane things be
not of this sort? Let vs eate, and drinke for to morrow we shall
die. Tell me, what is the end then? Let vs clothe vs, let vs a-
raie vs. And what ende is there? none at all. The heathens
doings are euen the like. They handled Philosophie, but in
vaine. They pretended a hard kinde of life, but to no pur-
pose, not respecting any profitable end, but for vaine glorie,
and that they might be honoured of the multitude. Solve
what is it, to be honoured of the multitude? Nothing at all.
For if they perish which yeelde vs this honour, much more
the honour it selfe (perisheth.) He that giueth honour to an
other, must first procure it to himselfe. If he procure it not
to himselfe, how shall he giue it to another? But now we
saie honour at their handes, which themselues are voyde
of honour, at them, which are vile, and contemptible men,
at them, that are both unhonourable, and shamefull. What
manner of honour is this then? See you that all things, are
vanitie of vanities?

Therefore he saide:

„ In the vanitie of their minde.

But the manner of their worshipping, is it not like? Is
The Sunne. it not blockes and sloanes, (that they worshipping?) We made
the sunne to shine vnto vs in manner of a Candell: who is
it? worshipping his owne Candell? The sunne yeeldeth vs
light, and yet there is a time when the sunne can not light
vs, and a Candle can. What then? dost thou worshippinge
thy Candell? Thou wilt saie, I doe worshippinge the fire. A
ridiculous thing, this is one great reproch, and yet there is
an other againe. What dost thou quench that thou wor-
shippinge? why dost thou put it out? why dost thou destroye
the

1. Cor. 13.9
Esai. 44.9
Sapient. 1.10
Esai. 46.10

thy God? Why doest thou not suffer thy house to be filled with thy God? For, if fire be a God, let him lye on thy bodie, and not on the bottome of a Pitcher or a Caldrion. Bring him into thy Wardrobes, bring him among thy silken garments. But thou doest, not onlie not bring him in, but if he creepe in by some mischaunce, thou driest him awaie on euerie side, thou shuttest vp all close. And, as if a sauage beast had got in, thou waylest, and sighest, and thou saiest, that it is an excedding miserie, euen to haue thy God there present. I haue a God, and I labour, by all possible meanes, to place him in my breast, and I thinke my selfe blessed, not so much if he visite my House, as if I can drawe him into my hearte. Drawe thou also the fire into thy heart. These things are ridiculous and vaine. The fire is good to be vsed, not to be worshipping, (it is good) to do my businesse, to be at my commaundement, to serue me, and not to rule ouer me. The fire was made for me, and not I for it. If thou worshipping the fire, why doest thou thy selfe, laie the doine in thy bedde, and commaunde thy Cooke, to stande by thy God? Take in hande the Cokes office thy selfe, and be Baker, and Smith thy selfe, if thou wilt. For nothing is more honourable than these Sciences, because the God visiteth them. Why doest thou thinke that Science to be base, where thy God is much conuersant? Why doest thou commaunde thy seruantes this, and doest not vouchsafe to take it in hande thy selfe? The fire is a godlike thing, for that it is made by a good creator, but it is no god. For it was called, not god, but the worke of God. Doe ye not see the disorder thereof, howe, when it hath taken hold of an house, it stayeth no where, but if it take holde of anie thing, it destroyeth all, excepte the handes of the Carpenter, or some others, doe quench the rage of it? It discerneth not friendes from foes, but it bleth all alike. Is this a God then? And are ye not ashamed? Werelie, wel was it said of the Apostle.

Simil.

The fire is made for our vse, and not to be worshipped.

„ In the vanitie of their minde.

But

Obiect. The sunne seemeth to be a God, by reason of his exceeding light.

Solut. Diuerse wayes.

God is omnifufficient, & needeth nothing.

It is the propertie of God, to do good & not harme.
Smil.

The sunne is beautifull, to the glorie of his maker: and weake, that men might not accompte him a God.

*The absurdities of Idolatrie.

But thou wilt saie, the sunne is a God: tell me then whereupon riseth that? and whie? Because he rendereth so much light. But saiest thou not that he is overcome of the cloudes: and that he serueth the necessitie of nature? and that he is in the Eclipse? and that he is hidden by the Moone? and by a cloude? And, howbeit a cloude is weaker than the sunne, yet oftentimes it overcommeth him, and this is wrought by the wisdome of God. That which is a God, must be omnifufficient in all points, & neede nothing. But the sunne needeth manie things. That is not the propertie of a God. He needeth the aire to shine in, and a cleare ayre too. Because the ayre that is verie much thickened, doth not suffer his beame to passe through it. It hath neede also of water, and of some other thing that should staie it, that it set not all on fire. For, except the fountaines, and poles, and riuers, and seas, and all other moist places, should heape together some moisure, by the yelding ty of their vapours, there were no cause, whie all should not be set on fire. Thou wilt saie now, see you then, that he is a God? O madnesse, o ridiculous case. This is it thou saiest: because he can doe harme, therefore he is a God: But surelie this should be a cause whie thou shouldest count him no God: because in doing harme he needeth nothing, but to do good, he needeth manie other things. For to do harme, must be farre from a God, and to doe pleasure, his neare propertie. Seeing therefore it is contrarie (in the sunne) how can he be a God? See you not that your deadlie poysons do extream harme, and neede nothing else thereinto, but when they do good, they neede manie things? Therefore, for thy sake he is, as he is, both beautifull, & yet weake: beautifull, that thou mightest acknowledge thy Lord: and weake, that thou mightest not saie, that he himself is thy Lord. But thou wilt saie, he doth nourish the plants, and the sedes. Wherefore then should not dung be a God too, by the same reason? For it also nourisheth such things. And what? should not the sithe too, and the husbandmans hands (be Gods) by the same reason? Shew me howe the

the Sunne can nourish them alone ; and néede nothing else , neyther earth, no; water , no; tillage , but onelie, lette seede be cast , and lette him shote forth his beame, and she'w me the eares of cozne. But, if he can not doe this him selfe alone , but that there must bee some shoures also, why should not Water be a God too ? But I will not yet speake of this. Why should not the Earth be a God also ? Why should not the Dung be a God also: yea, and the very spade it selfe: Tell me: shall we then worshipping al these things? What boasting were this ? And yet an eare of cozne may spring vp better, without the Sunne, thā without the earth, or without Water, and so may plants and all other things. For, if the earth were not, there is none of these things that would appeare at anie time: whereas, if anie man, thrusting in earth into an earthen pot, as children and women vse to doe, shoulde dung it well , and sette the potts vnder a rose , the plants doe shote vp : weake indede, but yet they are plants . Therefore, the earth and the dung profiteth moze , and for that cause we ought rather to worshippinge them, than the Sunne . The Sunne néedeth the heauen, néedeth the aire , néedeth the waters vpon the earth , as it were bygones to repress the fiercenesse of his power, euen as you would holde in a wilde horse , and not to suffer him to shote forth his beames euerie where, leass he should do some harme. Tell me, I pray you , where is our Sunne in the night season : whether is that God gone from home ? For, this is not the nature of God, to bee shutte in round , and to be containned wythin bounds : for, in very déede, this pertaineth to bodies onelie . But yet thou wilt saie, there is a certayne power in him , and hee is moued . Tell me then, must this power néedes be a God ? Then I praye you , doth it not néede something , so that it can not repress the fire ? For, I muste come to the same reason againe . But what is the power that you talke of ? It is a certaine power to giue light , or rather it

¶

giueth

The Water.

The Earth.

They that
worship Idols
can not liue
well, nor iudge
truly of faith.

The heathens
allow their po-
ets to speake
basely of their
Gods, but not
to talke of pu-
nishment for
sinne.

Sundry errors
of Philoso-
phers.

Stoickes.

Epicures.
Pythagorians.

giueth light by the Sunne, and it selfe hath no such thing in it: and, therefore the Sunne is greater than it. But how long stand we tumbling and tossing this Labyrinth? They go further: How saie ye to the Water also: is not that a God? Indeepe this proceedeth againe of ridiculous contention. Thou wilt say: is not that a God which serueth our vse to so many things? And likewise againe, of the Earth verely (they obiekt this.)

„ In vanitie of their minde, darkened in cogitation,

But he speaketh these things notwe of their life: These heathens are fornicators, and aduouterers. And not without iuste cause. For, those that purtract out such Gods for themselves, do all things answerable thereunto. And if they can hide these things from mens eyes, there is none that shall repressethem. For, what can it preuaile, if we talke to them of the resurrection, seeing it seemeth to them, to be but a fable? But, shall we talke to them, of those things that be in Hell? Those things also are but fables to them. And, beholde their diuelish minde. When (the Poets) tell them of the Gods, that they committe fornication, then they doe not saie, that they be fables, but they belæue them: But when they talke to them about punishment, then they can saie, they are Poets, and all that they say, is fabling, to the intent, that the state of an happie life, maie be utterly ouerthrowne. But thou wilt saie, the Philosophers haue found out a thing altogether glorious, and better than that, which the Poets talke of. How is that, I pray you? Forsooth some of them haue brought in a destinie, and affirme, that there is nothing ruled by anie prouidence, and that there is none that hath anie care of anie thing, but all things are made of indiuisible things (like moates in the Sunne.) But there are others that say, that God is a bodie: Tell me, who saith so? Euen they that make mens soules to be the soules of Dogges, (and that beare men in hand, that the time hath bene, that a man hath become a Dogge, and a Lyon, and a fish. How long will it be, ere you will leaue

leane your dosing :

„ Darkened in cogitation.

For they saie and do all things , euen like vnto them that be in darkenesse in dede , both in their doctrine, and in their life . For , he that is darkened , seeth none of those those things , that lie in darkenesse : but oftentimes , when he seeth a rope , he thinketh , that it is a Serpent , that moueth of it selfe . Againe , if an hedge take holde of him , he supposeth , that some man , or some Deuill taketh holde of him . And he is greatly dismaide , and greatly troubled.

7/4.149. Such things are they , that the heathen feare . The Prophet saith , that , *there they shall be brought in feare , where no feare was* . But they feare not those things , that are wortie to be feared .

But as Infants , being carried in their Purles armes , do put their hands into the fire at vntwares , and do thrust them into the candle boldely , but they are afraid , if they see a man couered with a sacke : So truely , these heathens also , like as if they were alwayes children in very dede , [according to that also , that one of their owne men said , the heathens are alwayes children] doe feare those things , which are not sinnes in dede , as the filth of their bodie , cozles , and the marriage bedde , and obseruations of daies , and other such like things : But of those things that are sinnes in dede , as buggerie , aduouerie , and fornication , of such things , they doe not so much , as make anie accounte . You shall see one of them washed , if he doe but touch a cozle , but you shall not see him washed likewise from dead woorkes . You shall see him labour very much to get money : but he thinketh againe , that all sinnes are quite dispatched , with offering one Cocke . Thus are they

„ Darkened in cogitation.

Their soule is full of many terrours . As for example : Such a man mette me first to daie , as I went forth of my house : and therefore it can not be , but infinite mistoftunes must fall out therevpon . Now (againe) that ar-

E.g.

rant

The darknes of Heathen both in doctrine , and in life.

Simil.

Simil.

Superstitious feare of the Gentiles.

Sinnes are the things that are moſte to be feared.

rant villaine my seruant, when he brought me my shoes to daie, he reached me the shoe for the lefte foote first: this boadeth some great calamities & wrongs to me-ward. I my self to day, when I went abroade, did let forth my left foote first, and this also is a token of mischance. And these things prognosticate euill about home. But as I went out of my doores, my right eie doth spring from belowe vpward, and this is a token of shedding of teares. And the women also, when their quilles, ras-thing against the lome, doe make a noise, when they themselues doe weaue with the fley, doe counte this to be a signe of something. And againe, when they doe greatly strike the woofe wyth the fley, and doe the same some what vehemently. Then, if the quilles that be from aboue rash vpon the treaddle, and make a noise by reason of the strong stroke, they make this also a token of some thing. And (they doe) infinite other things, wythie to bee laughed to scoyne. If but an Assc Bray, or a Cocke crowe, or a man sinise, if anie such thing be done, they suspect all things, euen as if they were bound wyth infinite bondes. And, as I said befoze, euen like vnto them that are kept in darkenesse: and they are moze seruile than tenne thousand slaues. But let not vs so do: but, laughing all these things to scoyne, for that we doe liue in light, and are conuersant in Heauen, and haue nothing to doe wyth earth: Let vs thinke one onelie thing terrible, that is, sinne, and the offending of God: and if we can auoyde this, let vs laugh all other things to scoyne, and euen the Deuill himselfe too, that hath brought them in. Let vs also giue thanks vnto God for these things (that wee may be voide of vaine feare.) Let vs labour, that neyther our selues may be in bondage to this seruile feare, and if anie of our friendes fall into the danger of it, lette vs breake these bondes of his: let vs ridde him out of this most grieved, and ridiculous prison: lette vs by deliuerance

To the godly,
only sinne, and
the offending
of God, must
bee terrible.

rance make him light, that he may haue his course, euen
 his course vnto heauen. Let vs lift vp the wings that are
 weighed downe, and let vs teach him to be godlie, both in
 life and in doctrine. Lette vs giue thanks vnto God for
 all things. Lette vs beseech him, that we maie not be
 accounted unworthy of the gift, which he hath bountifully
 bestowed vpon vs. And let vs withall, indenour to doe
 our owne parte in these things, that we maie teach
 them, not in bare wordes onelie, but in deedes
 also. For, so we shall be able to attaine
 vnto infinite good things: which God
 graunt we may all obtaine,
 by his grace and
 kindnesse.

We must win
 others, both by
 doctrine, and
 by our exam-
 ple.

X.iiij.

The

The thirteenth Sermon.

His I say therefore, and testifie
 in the Lord, that yee hence-
 forth vvalke not as other gen-
 tiles vvalke in vanitie of their
 minde :

Darkened in cogitation, being alienated
 from the life of God, by the ignorance that
 is in them, by the blindness of their hearts.

Which, being vvithout feeling of griefe,
 haue giuen themselues ouer vnto vvanton-
 nesse, to vvorke all vncleannesse vvith ex-
 cesse.

Truth spoken
 by the preacher
 to the Church,
 proceedeth fro
 the grace of
 the spirit.



These things were not spo-
 ken only to the Ephesians, but
 they are spoken now also vnto
 you : and that, not by vs, but e-
 uen by Saint Paule, or rather
 neyther by vs, nor by S. Paule,
 but by the grace of the spirite
 (of God.) Therfore you ought
 to be so minded, as if that
 (grace of the spirit) did speake these things vnto you.

This I say therefore, and testifie in the Lord, that you
 henceforth walke not as other Gentiles walke, in the va-
 nitie of their minde : Darkened in cogitation, being alie-
 nated from the life of God, by the ignorance that is in
 them, by the blindness of their hearts.

If therefore, it be ignorance, if it be blindness, why doest
 thou reprove them for it ? It were fite, that he that were ig-
 norant,

ignorant, should not be euill intreated, neither be blamed, but should learne the things, wherein he is ignorant. But see, how he shutteth them out straight way, from all pardon.

„(Which, saith he) being past feeling of griefe, haue giuen themselves ouer vnto wantonnesse, to work all vncleanesse with excesse.

„But yee haue not so learned Christ.

„He sheweth here that their (wicked) life was the cause, why they were so blinded: But their life proceeded of their owne sluggishnesse, and senselesnesse of griefe.

„Which (saith he) * hauing despaired of themselves, * *ἀποζωοποίησαν*,
haue giuen themselves ouer. *ὁρ, ἀποζωοποίησαν.*

„Therefore, whensoever thou hearest the Scripture say: *ὁρ, ἀποζωοποίησαν.*
God hath giuen them ouer into a reprobate sense, remember this saying, that they haue giuen ouer themselves. Now, if they haue giue ouer themselves, how hath God giuen them ouer? And if God hath giuen them ouer, how haue they giue ouer themselves? Do you perceiue how there seemeth to be a contrarietie here? This word, therefore God hath giuen ouer, doth signifie thus much: God hath permitted it.

See you, how he, whose life is not pure, is also a foundation of such doctrines? For, euerie one that euill doth, hateth the light, neither commeth he vnto the light. For, how can an abominable man, and one that is filthily coupled with the bodie of all kinde of women, more (beastly) than they that walow in the myze, and one that loueth riches (too much), and one that hath no desire of temperancie at al, (be contented) take this life vpon him? He saith, they made that matter

„Their whole worke.

Hereof came their blindenesse, hereof came the darkening of their mind. A man may be darkened, even when the light shineth, when his eyes be weake. The eyes are made weake, either by the flure of euill humours about them, or by the great distilling of a reume: even so surely is it in this case, when a great forcible heape of wooldy matters

How God giueth men ouer, and they giue themselves ouer vnto a reprobate sense.

God giueth them ouer, that is, permitteth it

Simil.

doth

Worldly mat-
ters darken the
eie of the ſoule
Simil.

The heart and
mind are dark-
ned, where the
feare of God is
wanting.
Simil.

Exceſſe ta-
kerh away all
defence.

Wilfull ſinne.

doth ſlow ouer the ſight of our minde, it is brought to dark-
neſſe. And euen as, if we lye in the bottome of the wa-
ter, we can not ſee the Sunne, becauſe the multitude
of water which is aboue vs, lyeth ouer vs, as if it were
a certaine partition: ſo likewise is there blindeneſſe of
the heart, in the eies of our minde, when no feare doth
ſhake the heart. *There is no feare of God (ſaith the Prophet)*
before their eies. And againe, The ſoule hath ſaid in his heart,
there is no God. But this blindeneſſe commeth of nothing
eſſe, but becauſe we are ſenſeleſſe. This ſtoppeth by the
pores. For, when a congealed reume, is gathered together
into one place, that part of þe bodie becometh dead & ſenſeleſſe.
Whether you burne it, or cutte it, or doe anie thing to it, it
ſeeleth it not: ſo they alſo, after they haue once giuen ouer
themſelues vnto wantonneſſe, though you ſpeake to them of
punishment by fire, or by the ſword, nothing taketh holde of
them, nothing ſinketh into them. For, that member of
theirs, is become altogether dead: and if you take not away
the ſenſeleſſe of it, that you may touch ſuch members as
are healthfull, all your labour is in vaine. It ſolloweth,
„ With exceſſe.

Where he hath moſt of all taken away all defence from
them. For, they might, if it had ſo pleaſed them, neyther
haue bene couetous, nor haue bene wanton, nor haue bene
giue to ſerue their belly, nor to inioy their luſt. They might
haue vſed both their riches, and their pleaſure, and their deli-
cateneſſe in meaſure. But becauſe they vſed it vnmeara-
bly, they marred all. We addeth,

„ To worke all vncleanneſſe.

See you how he bereaueth the of all pardon, wher he calleth it,

„ The working of vncleanneſſe?

As though he ſhould ſay, they did ſinne, not by ſlipping at
vniuares: but they wrought theſe miſchiefs, and they vſed
this matter for their whole ſtudie.

„ In all vncleanneſſe.

(There was among them) all adulterie, fornication, bug-
gerie,

gerie, enuie, all vntemperancie, and wantonnesse.

„ But yee haue not so learned Christ: If
 „ so be that you haue hearde him, and haue
 „ bene taught in him, as the trueth is in Iesus.

When he saith here,

„ It so be that you haue hearde him:

He doth not saie this, as though he doubted, but so: to as-
 firme it verie stoutelie, euen as he saith also in another
 place: *If it be a righteous thing with God, to recompence tribu-*
lation to them that trouble you. This is it that he meaneth,
 when he saith,

„ But you haue not so learned Christ, if so be that you
 „ haue heard him, and haue bene taught in him, as the
 „ trueth is in Iesus.

„ To laie downe, according to the former
 „ conuersation, the olde man.

Wherefore, this is to learne Christ: euen to liue well. For, *To learne*
 he plineth wickedlie, neither knoweth God, nor is knowne *Christ, is to*
 of him. For heare what he saith in another place: *liue well.*
They confesse that they know God, but with workes they denie him.

„ As the trueth is in Iesus,

„ To laie downe, according to the former conuersation,
 „ the olde man.

That is to saie, thou biddest not make thy couenant with
 Christ vpon these conditions. For, in things concerning vs
 there is not vanitie, but trueth. As our doctrine is true, so is
 our life also. For, sinne is vanitie, and sinne is falshood: but
 an vpright life is trueth: so, it hath a god end, whereas vn-
 temperancie endeth in nothing. It followeth,

*Trueth is re-
 quired both in
 doctrine and
 in life.*

„ Which is corrupt, according to the lustes
 „ of error.

Euen as his lustes are corrupted, euen so is he also. How
 are his lustes corrupted then? All things are dissolued by
 death.

death, for heare what the Prophet saith, *In that daie shall all Psa. 146.*
his thoughts perish. And not by death onlie, but by manie o-
 ther meanes, As beautie for example, priuile stealeth a waie,
 and dieth, and is marred, when either sicknesse, or age come
 vpon vs. The force of our strength is ouercome also with
 the same things, neither delicacie it selfe, hath the same plea-
 sure in age. This is verie plainelie proued vnto vs by the
 example of Barzillai. You know the storie verie well alreadie. 2. Sa. 19. 31

Simil.

In lust is no
true pleasure.

What deceite
or hypocrisie

There follow
four kinds
of men.

The new mā
and the old.

And there is an other waie, how this lust doth corrupte,
 and destroy the olde man himselte. For, as twoll is lost by
 the sheepe which haue bred it: so also it fareth with the olde
 man. For, the loue of honour doth oftentimes destroy him,
 and pleasures haue often destroyed him, and lust hath decei-
 ued him. For that matter is no pleasure, but bitternesse and
 deceite, and hypocrisie, and like to the manner of a Stage
 plaie. And the outward shew of these things is gorgeous,
 but the things themselues are nothing else, but replenished
 with miserablenesse and beggerie, and lothsomnesse, and po-
 uertie. If you take away the vizard, and make the face bare,
 you shall see the deceite. For it is deceite, when it appeareth
 not what the thing is in deede, but when it is shewed to bee
 that, which it is not, and by that meanes come false rea-
 sons. Now he doth set forth vnto vs, foure kindes of men:
 and these will I now shew vnto you. In this place two
 sorts, in these wordes:

„ Having laide downe the old man,

„ Be yee renewed in the spirite of your
 „ minde, and put on the new man:

And in the Epistle to the Romanes, other two, as when Rom. 7. 5.
 he saith: *But I see an other law in my members, rebelling against*
the lawe of my minde, and subduing me vnto the law of sinne,
which is in my members. We meaneth here the fleshe, and the
 spirite, and these are a kinne vnto them. The new man, is
 of kinne to the inner man, and the olde man to the out-
 ward man. And yet, these three were corrupted. And rather
 there are three, the new, and the old, and this man, that is in
 sub.

The flesh and
the spirite.

substance a man, and a naturall man.

„ Be you renewed, saith he, in the spirite of your minde.

To the intent, that no man should thinke, that he bringeth in cleane an other man a freshe: when he had spoken of the olde and the newe man, see what he saith:

„ Be yee renewed.

This we call renewing, when the selfesame thing, hauing waeren olde, is renewed againe, being chaunged out of one state, into another. So that the subiect is all one, but the alteration is onlie about the accident. Euen as a bodie is all one, but the alteration consisteth in the accident: euen so is it here. But how should they be renewed?

What is to be renewed.

„ In the spirite of your minde:

Whosoever therefore hath anie olde thing, he shall put itte nothing. For the spirit can not abide old actes. He saith,

„ In the pint of your minde:

That is to saie, with the spirite, that is in your minde.

„ And put on the new man.

See you, how the subiect is one, but the cloathings are two, both that which is put off, and that which is put on:

„ The new man (saith he,) which after God, is created in righteousnesse, and holinesse, of trueth.

But whie doth he call vertue a man? whie doth he call vice a man? Because a man, can not be declared to be a man, without operation, and working: So that these things sette forth a man either to be good or bad, no lesse then nature it selfe. But as it is easie to cast of a thing: so likewise may we see, in vertue, and vice. The yong man is strong, and therefore also let vs be strong, to exercising of good works. The yong man hath no wrinkle, no more let vs haue. The yong man is not carried about, neither easilie cast into diseases: and therefore, let not vs so be neither. See what he meaneth here, by the word,

Which as well vertue, as vice is tearmed by the name of a man.

What is ment
by the word
creating.

We are crea-
ted by Bap-
tisme in righ-
teousnesse and
holinesse of
trueth.

Righteous-
nesse taken for
all vertue ge-
nerallie.

* *ἀνὴρ*, holdfast
or *ἀνὴρ* blame
or *ἀνὴρ*,
harme.

„ Creating.

(He meaneth) euen the giuing of a substance to vertue, which is brought from not being, to a being. And what for vice, is not the creation of that after God: so surerlie, but after the Diuell, he is the creatour of sinne. What? for man was no more created of water, and of earth: but in righteousness and holynesse of trueth. What is that to saie? He did so with create him a sonne, for this commeth of Baptisme.

This is his substance,

„ In righteousness, and holinesse of truth.

There was sometime righteousness, and there was holinesse among the Iewes, but their righteousness was not of the trueth, but of the type. For, to be cleane in bodie, was a type of puritie, not the trueth of puritie: it was a figure of righteousness, not the trueth of righteousness.

He saith,

„ In righteousness, and holinesse of trueth.

He speaketh this, in respect of that which is false (righteousness) Because there are manie among the heathen, that seeme to be righteous, but they are false, (& their righteousness, is not true righteousness.) But righteousness here, is taken for all vertue in generall together. For heare what Christ saith: Except your righteousness shall exceed the righteousness of the scribes, and Pharisees, you shall in no case enter into the kingdome of Heaven. And againe: he is called iust, of whom no man can take anie* holdfast, (for anie euil.) For euen in our Courtes we call him righteous, which hath taken wrong, and hath not done iniurie againe. If therefore, we in like case, maie seeme righteous in respect of one another at the dreadfull iudgement of God, we maie obtaine some fauor: for in respect of God, it is vnpossible, whatsoeuer great shewe (of goodnesse) we make. For eueris where he getteth the upper hand in right. Euen as the Prophet saith, That thou maist be cleare when thou art iudged. But if we marre not our righteousness toward one another, then shall

Mat. 23

psal. 51

shall we be righteous: if we can shew that we tooke wrong, then shall we be righteous. How can he say againe, to those that are already clothed?

„ Put on.

He meaneth it now by their life, and their woꝝkes: for, before, they were clothed with baptisme, but now, by conversation and woꝝkes, no more after the lusts of deceite, but after God. But what is that he calleth here:

„ Holie.

Even that which is pure, that which is due by vs. Whereupon we call it the dutie that we owe, vnto those that are departed. That is to say, from hencefoꝝth I owe them nothing. I am not accountable to them foꝝ anie thing.

We are accustomed so to speake, and to say

apocryphus, & all such like speeches:

that is to say, I haue paid
my dutie, and I owe
nothing.



P. iiij.

The

If it appeare that we tooke wrong, we shall be righteous.

Two kinds of clothing: by baptisme, and by good life.

O'ia: dutie that we owe, & the verbe *apocryphus*: I haue discharged my dutie.

The tenth Morall.

The garment
of righteousness
and saluation
maketh vs like
vnto God.

We must so
put on righte-
ousnes that we
 neuer put it of.

We must all-
ways be clo-
thed wyth ver-
tue.

Simil.

Iustice shew-
ed vp6 vnthrift-
ie vagabonds.



It is therefore our parts, not to cast off, *The garment of righteousness, which the Prophet also calleth, The garment of saluation: that we may be made like vnto God.* For, euen he him selfe is clothed with righteousness. Let vs put on this garment. But, (here) to put it on, signifyeth nothing else, then, neuer to put it off. For heare, what the Prophet saith, *He clothed him selfe with curving like as with a garment, and it shall come vnto him. And againe, He was clothed with light, as it were with a garment.* And againe, our manner is also among men to say, that this man hath put on that man. And therefore, he will haue vs to be (conuerfant) in vertue, not one onlie day, nor two, nor three, but alwaies, and neuer to be naked, (or) without this garment. For, it is not so vncomelie for a man, to be bare in his body, as to be bare of vertue. For in the one case, his fellowseruauntes doe behold his vncomeliesse, in the other, the Lord, and his Angels (do behold it.) Therefore, tell me, if thou see anie man goe naked through the market place, doth it not graue thee? When thou therefore runnest naked without this garment, what shall we say (to thee?) Seest thou not these common beggers, which we vse to call *vagabonds*, that is to say, vagabondes, how they go about? How we pittie them? And yet there is no pardon for anie of them. For we doe not pardon them, when they lose their apparell at dice. How shall God pardon vs then, when we haue lost this garment? For, when the Deuill doth see anie man, naked of vertue, he doth straight way besmutte him, (as it were with soote,) and he doth ray his face, and doth wound him, and force great things on him. Let vs be naked of monie, that we may not be naked of righteousness. The clothing of vs with riches, doth spoile this

Esai. 61.

Psalm. 137.

Psalm. 137.

this garment. What clothing is of thornes, for such is the nature of thornes, the more of them we are clad withall, the more naked we are. Wantonnes doth make vs bare of this garment. For it is fire, & it is the nature of fire, to wast and consume our garment. Riches is a moth. For, as a moth doth eate all (garments :) so doth riches also (eate into all things) Therefore, let vs lay away all these things, that we may become righteous, that we may put on the new man. Let vs hold fast no old thing, nothing that serueth for the world onlie, no corrupt thing. Vertue is not painefull, vertue is not hard to be achieved. See you not those, that lead their liues in the hills? They do leane, both house, and wife, and children, and all gouernment, and separating them selues from the world, arayng them selues with sackcloth, strowng ashes vnder them, putting a clogge about their neckes, shutting vp them selues in a litle house, yet doe they not rest here neither; but they wast them selues verie much with great fasting, and continuall hunger. Now, if I should commaund you such things, would you not all giue backe? Would ye not say, that that were a grieuous burden? I doe not say, that ye ought to doe anie such thing. I wish it verelie, but yet, I make it not a law. But what? Use your bathes, haue a carefull regard of your bodies, go to the market place, haue the vse of your house, be serued with waiters, and meates, and drinckes; but in all things, abandon excelle: that is it, that causeth the offence. The verie same thing (which otherwise is good,) if there be excelle in it, is become sinne: so that excelle, is nothing else, but sinne. And behold anger, when it is moored more than it ought to be, then it breaketh out into reproching, then it doth all things vniustlie. The like is to be said of the loue of our bodies, of riches, of glorie, of all other things. Neither say thou vnto me, that they might doe it (better than thou:) for, there were manie much weaker than thou, and much richer, and much delicater, that haue taken vpon them, that hard, and straight life.

Simil. in fig.

Wantonneffe.

Simil.

Vertue is not painefull nor hard to be achieved.

Read *matth. 23. 23. 24.*

The vse of worldly things must be moderate without excelle.

Excele is sinne.

And

Young and
noble dam-
sels imbraced
the solitarie
life with excec-
ding zeale, and
fire of Christ.

And what speake I of me? Damfels, which were not as yet 20. yeares old, which continued at all times in their chābers, and had a daintie bzinging bp vnder shadow, in chambers replenished with swæte ointments & perfumes, which lay in their soft bed, which were them selues naturallie tender, and yet became tenderer, by the great attendance that was giuen them, which had nothing else to doe all the day long, but to be decked bp, and to adorne them selues with gold, & to liue in great delicacie, which waited not on them selues, but had manie maides attending vpon them, which had their soft garments, moze soft than their bodie it selfe, which had their fine and delicate linnen, which were conuerfaunt continuallie in the middelt of roses, and such like swæte smells: euen these Damfels being sodainlie stricken with the fire of Christ, laying a side all that nicenesse & naturall tendernesse, forgetting both their (tender) bzinging bp, and their (youthfull) yeares, being like vnto valiant champions, hauing put off all that soft apparell, entered into the middelt of these trials for maisteries. And perchance I shall seeme to speake things that be vncredible, yet they are verie true. I did heare for a certaintie, that these so tender damfels, had brought them selues into so great hardnesse of life, that they would weare the sharper kinde of hearie garments about their bare bodie, and would go on those tender heeles vnshod, and would lie vpon a bed, made of grasse and leaues. And further also, that they watched the most part of the night, & they cared not, either for their swæte ointment or anie other of those things that they were accustomed vnto of olde, but their head, that was wont to be curiouselie dressed, was negligentlie bled, and their heares bound bp without curiositie, and plainlie onlie, that there might be no vnderencie therein. They had but one meale in a day, and that was in the evening. Their diet was neither of garden hearbes, nor of (wheaten) bread, but of a kind of rie, and of beanes, fitch-peaze, and olives, and figges. They were giuen, to spinning, and carding continuallie

The practise
& austere trade
of life, of the
foresaid yong
women.

Their appa-
rell.

Their attire
not curious,
but decent.

Their diet.

Their painfull
labour.

tinnallie. And they wrought much harder, than the ser-
 uantes that worke in an house. For why? Forsooth they
 take vpon them to keepe sicke women, and to carie their
 their beddes (from place to place) and wash their feete;
 and manie of them also do play the cokes. So greatlie a-
 uailable is the fire of Christ, so greatlie is their forward-
 nes of minde, aboue nature. But now, I do require no such
 thing at your handes. And forasmuch as you are content,
 that women should excell you: onlie this I pray you, do
 those things which are not burdalous. Hold your hand, re-
 presse your wanton eyes. Tell me what difficultie is there
 in this? What hardnesse? Doe iustlie, doe no man wrong.
 (Let) neither the poore (doe wrong) neither the riche,
 neither the market men, nor the hired seruaunt. For,
 the doing of iniurie, may reache euen vnto the poore. Doe
 you not see howe much contention there is euen a-
 mong the poore, and howe they turne all things vpside
 7. 27 downe. Use marige, and haue children, for Saint
 Paule gaue commaundement vnto such also, and writte
 vnto such. Is the striving for the maiestie great for
 thee? Is the rocke high? Is the toppe of it, neare to
 heauen, and can you not aspire vnto the greatnesse of
 it? Therefore, at the least take holde of those thinges
 that are lesse, and desire such thinges as are lower.
 Canst thou not (be brought) to polure out thy money
 (vnto the poore?) At the least then, spoile not others of
 their goodes, neither doe any iniurie. Canst thou not
 fast? Yet giue not thy selfe ouer vnto delicacie. Canst
 thou not lie vpon a bedde of grasse, and leaues? Doe
 not then frame thy beddes couered, and hanged with
 siluer: but vse a bedde, and couering not made (fitted)
 for ostentation, but to take thy rest on. Neither doe
 thou make thy beddes of Iuorie. Represse thy selfe.
 Why dost thou freight a shippe with infinite lading? If
 thou be light ladened, thou shalt feare nothing, no enue,

Their chari-
 table paines
 with the sicke.

Things requi-
 red of all the
 godly, that liue
 abroad in the
 world.

Higher and
 lower things
 compared to-
 gither.

'Aboundance
of riches hath
stoare of cares,
dangers, temp-
tations, and
lustes.

We ought to
do good, either
by our selues,
or by others.

Simil

The women
haue bene wo-
nderful in times
past, and yet
they did not
exceede men.

We (that are
the head) must
rule women,
by foresight,
gouernement
and vertue.

The comming
of Christ made
women won-
derfull.

* *quod q* widow-
hoodes.

no thienes, no layers in waite. For thou arte not so rich in substance, as in cares. Thou doest not so abound in possessions, as in agonies, and daungers, which bring in with the temptations, and manie lustes. These things abide they, which desire to possesse much. I wil not the, to minister vnto the sicke, in thine owne parson: do but commaund thy seruauant to doe it, Sæst thou, how I do not ouerpresse thee in anie thing? For how (can that be) seeing that tender Damselfs do farre ouerpasse vs: I beseech you, let vs be ashamed, that we giue no place to them in woorldlie things, neither in warres nor in maisteries, and yet do let them goe so farre beyonde vs in spirituall maisteries, and get the price awayne first, and soare on high as it were certaine Eagles, whereas we alwaies like vnto the Iayes, are conuersant belowe, about the stinking vapours of sacrifices, & about the smoake. For berelie, to deuise the Banketmakers, and Cokes, is fit for Iayes and greedie dogges. Hearken what women haue bene in old time. For they were great in deede, great womē, and wonderfull women. As for example, Sara, Rebecca, Rachel, Debora, Anna, & such womē as were in Christs time. But these did in no case exceed me, but they had the next place after them. But now, it is cleane contrarie. Women doe passe vs, and disgrace vs cleane. How ridiculous a thing is this: what a shame is this? Haue we the place of the head? and are we overcome by the bodie? We were put in place to rule women not to this onlie ende, that we might haue a (bare) rule ouer them, but that we might rule them by vertue. For, he that ruleth, ought to rule this waie especiallie, that he passe (them that are ruled by him) in vertue. But if he himselfe be inferiour (in vertue) he can no moze be counted a Ruler. Sæ you of what force the comming of Christ is: howe he toke awayne the curse? For nowe there are moze virgins among women, there is moze temperaunce among women, there are moze * widowes. There is no woman, that wil be readie now, to shewe forth anie filthy word. Tell me then, why doest thou talke filthy lie:

lie: Tell me not of women of whom there is no hope, the kinde of them is giuen after a sort, to go gay: and this is their fault. But here in also you men do passe them, which deliste your selues in them, as if you were so gallant your selues. For, I do not thinke, that a woman hath so high a conceite, in her owne golden furniture, as the man hath, in the golden furniture of the woman. The man hath not so high a conceite of his owne golden girdle, as in that, that his wife is garnished with gold. And therefore you are cause of this (excesse) which set on fire such a sparkle, and kindle such a flame. Otherwise, it is not so great a fault in the woman, as it is in the man. Thou wast appointed to order her. Thou doest thinke thy selfe worthe euerie where to haue the superiortie ouer her, and therefore shew, euen in this case, and that in apparelling of thy selfe, that thou little regardest that sumptuousnesse of hers. It is fitter for a woman to be tricked vp, than a man. Therefore, when thou thy selfe doest not auoide this (excesse in apparell) how shall she leaue it: There is a certaine vaine glorioufnes also in women, but thereof, men also are partakers. They be angrie after a sort, that also is common to men. But the things wherein women excell, are not common: I meane their grauitie, their seruencie, their pietie, their loue toward

4434 Christ. When one will say, wherefore did Paule forbid them to come into the seate to teach: This also is a token, that there was a great difference betwene men, and them: and yet that the women were great in those daies. For, tell me, when Paule, and Peter, and the holie Saints of that time, did teach, would it haue become a woman, to intrude her selfe into such a matter: But now we men are become so naught, that it is a thing worthe to be called in question, why women be not admitted to teach: So farre haue we now come, into their weakenesse. These things haue I spoken, not to the intent I might make them proud, but to make our selues ashamed, and to teach, and exhort vs, to take vpon vs the rule of women, in such manner as is fit

Z.ij.

Me are more to blame for the superfluous and sumptuous attire of their wiues, than the women them selues.

Excesse in apparell is more tollerable in a woman, than in a man, and good for neither.

How women were forbidde to speake in the church.

for

for vs, not in a superiortie (onlie,) but in a foze sight, and a kinde of gouernement and in vertue. For so the bodie shall be in a conuenient order, when it hath attained the best ruler. But God graunt, that both women and men, may liue all according to gods god liking, that we may be all thought worthy, at that dreadfull day, to enioy the kindnesse of our maister, and to attaine vnto the good things, that haue bene promised vnto vs in

Christ Iesus our
Lord.

The fourteenth Sermon.

„ **W**herefore, putting awaie lying, speake euerie one trueth to his neighbour, for as much as vve are members one of another.

„ Be yee angrie, and sinne not, let not the sunne goe downe vpon your vvrath:

„ Neither giue place to the Diuell.



After he hath talked of the olde man in generall, he doth nowe from henceforth describe him particularly. For we shal learne best by that kinde of teaching, whereby we learne the particular things. And what is that he saith?

The description of the old man, in general, in particular.

„ Wherefore putting away lying:

What lying, or falshood? I pray you doth he now speake of Idols? He speaketh not of them, for they are falshood also. But nowe they haue nothing to doe with Idols, but, that which he sayth vnto them now, he speaketh it in respect of one another, and meaneth thereby deceite and subtiltie.

Falshood in Idols and in Subtiltie.

„ Speake euerie one trueth vnto his neighbour, for as much as we are members one of another.

He placeth that in the latter place here, which is moze to their shame, Euen this:

„ For as much, as we are members one of another, let no man deceiue his neighbour.

Z. liij.

which

Which thing also, the Psalmist saith in sundrie places. His lippes are deceitfull, in his hart, and in his hart he hath spoken euill. For there is nothing, there is nothing I say, that so (much) maketh enmitie, as if one be beguiled, and deceiued. See how he doth intreate them euerie where, by (an example taken of) the bodie. Let not the eye, saith he, beguile the foote, neither the foote the eye. As for example, if there be a deepe pit digged, and, that done, reedes be cast ouer the pitte in the earth, and those reedes be couered ouer with earth againe, and that make it seeme in outward appearaunce vnto the eyes, that the grounde is firme, and sounde: shall not the eye vse (the helpe of) the foote, and know thereby whether the ground be voide, and emptie beneath, or whether it be firme, and stand stiffelie against the foote? Doeth the foote in this point lie? no, but sheweth it to the eye euen as it is in deede. What on the other part, if the eye should see a Serpent, or a wilde beast, doeth it beguile the foote? Doeth it not shewe it thereof forthwith? And the foote, learning thereof by the eye, goeth on no further. Furthermore, what if neither the foote, nor the eye can finde out, how to discern a thing, but it pertayneth wholie to the smelling (to doe it?) as for example, whether the medicine that thou receivest be deadlie poyson or no: I praie you doth the smell deceiue the mouth? Why should it so do? considering, that it destroyeth it selfe withall: but if sheweth (vnto the mouth) whatsoeuer it appeareth vnto it selfe to be. What of the tong, doth it deceiue the stomacke? When it findeth anie thing to be bitter, doeth it not reiect it? but if it finde anie thing to be swete, doth it not sende it downe (into the stomacke?) See howe they minister one to another. See howe they requite seruice one to another. See howe truelie they doe one prouide before hande for another, and if a man maie so say, with howe readie a minde. So also, let vs vse no deceits, seeing that we are the members one of another. This is a token of friendship, where as the contrarie (is a token) of enmitie. You will saie then, what if a man should lye in waite

Simil.
How the
parts of the
bodie may not
deceiue one an
other, without
their owne de-
cay.

Ps. 122.

1. Cor. 12.
21.

waite for his neighbour . I will tell you the trueth of it. Surelie if he lye in waite for his neighbour, he is not a member. For the Apostle saide to those that are (accounted) members.

- „ Lie not one to another,
„ Be yee angrie and sinne not.

See the wisdom of Saint Paule . He doth both tell vs howe we shall doe, not to offende, and if we haue disobeyed this commaundemente againe , he leaueth vs not so. For his spirituall botwels can not giue ouer so. For, euen as the Physitian doth prescribe to the patient, what is to be done, and yet if he can not be content to follow him, he doth not despise him, but bringing in withall his counsaile by persuation, doeth take in hande againe the curing of him : so likewise doth S. Paule . For he that doeth otherwise, doth onlie seeke glorie, and is vered for that he was contemned. But he that doeth by all maner of meanes seeke the health of his sicke patient, doth respect this onlie thing, how he may raise by him that lyeth sicke. So doth Paule when he saide. Put away

S. Paule with exceeding wisdom, and spirituall loue, doth both teach vs what to do, and giueth vs not ouer if we disobey him.
* Siml.

- „ Lying.

But if at anie time by lying there fell out anger, he heareth that againe too.

Lying breedeth anger.

For what saith hee ?

- „ Be angrie and sinne not,

For it is good, not to be angrie. Yet if a man should fall into that perturbation, let him not long continue in it,

How we should behaue our selues in anger.

For, saith he,

- „ Let not the sunne goe downe vpon your wrath.

Wilt thou haue thy fill of anger ? One houre is sufficient for thee, or two, or three. Let not the Sunne goe downe, and leaue you enemies . The sunne rose of the godnesse of God, let it not set, hauing shined vpon them y are vnto this of it. For, if thy maister haue sente the sunne, of his great
god,

goodnesse, and hath remitted thy thy finnes, and thou do not forgive thy neighbour, see how wicked this is. And an other thing also hangeth vpon this. Sainct Paule was afraid of the night, least it taking him that had suffered iniurie, in his solitarie cogitations, while he were yet inflamed, should nourish the fire moze. For, as long as the day lasteth, while thou thrustest out manie things, thou maiest haue thy fill. But when the euening is like to come vpon thee, be reconciled, and quench thy mischiefe, while it is fresh. For, if the night catch holde of it, the day that followeth shall not be sufficient to quench that mischiefe, that hath bene gathered together in the night season. But, if one cut off the moze part, but can not breake off the whole, he giueth occasion againe to the next night, by that which is left, to make the bonefire the behementer. And, euen as the sunne, if it be not sufficient with his daies heate, to soften, and disperse that parte of the aier, which was gathered into cloudes, and thickened the night (before,) doth giue occasion of tempest, so that the (next) night doth take hold of the remnaunt, and doth nourish it againe with other vapours: so falleth it out also, in anger.

„Gue not place to the Deuill.

By struing
with one an o-
ther, we giue
place to the
Deuill, & ther-
of insue infinit
milchiefes.

Simil. in fig.

Therefore, to strue one with an other, is to giue place vnto the Deuill. For, whereas we should be all armed, and stand skoutlie against the Deuill, we giuing ouer the enmitie that we should exercise against him, do commaund it to be turned vpon one an other. For, place is neuer so giuen to the Deuill, as when we be enemies one to an other. Hereof are ingendered infinite mischiefes. And, euen as stones do stand whole firmelie, as long as they be well couched together, and haue no emptie space betuene them, but if it chaunce that they be boared through on both sides, but with such an hole as a needle would make, or that they haue a cleft, which in estimation is but as bigge as an heare, it casteth downe and destroyeth all: so falleth it out also

in

In the Deuill, as long as we stand thicke, and be ioined fast together, he bringeth in utterly nothing of his own: but if he can make vs gape but a little, he floweth vpon vs, as it were a winter flood. For, he hath neede of nothing else, but onelie a beginning, and that is the thing that he can hardly attaine vnto. But, if he once get that, he himselfe openeth all things wide vnto himselfe. As soone as that is done, he openeth our eares vnto slanders, and loke who reporteth falsest, are most credited. For they haue enmitie to decide the matter, and not the truth to iudge it. And as, where there is friendship, euen those harmes that are true, seeme to be false: so also, where there is enmitie, euen those that are false, seeme to be true. The minde is altered, the iudgement leate is diuers, not hearing vponrightly, but with great parcialitie, and inclination one way. For, as in a paire of ballance, a lump of lead being added to one of the ballances, doth drawe (downe) the whole: so here also doth the weight of enmitie (weigh all to one side,) being heauier than the lead. Wherefore I beseech you, let vs endeavour by all possible meanes, to quench our enmities before the Summe (go downe.) For, if thou keepe anger the first daie, and the next, oftentimes thou prolongest it to a whole yere, and after that, enmitie increaseth it selfe, and needeth none other helpe. And this enmitie, making men to suspect words that are spoken one way, as though they were spoken an other waie, and the verie gestures, and euerie thing else, doth make men sauage and wilde, and bringeth them in worse case than mad men are, so that, they can neither tel their name, nor heare any thing, but it maketh him to bitter al his words with reuiling. How therefore shall we mollifie our anger? how shall we quench this flame? (We shall do it) if we consider our owne sinnes, how farre we are in danger to God, if we consider, that we do not reuenge our enimie, but our owne selues: if we consider, that we make the Deuill ioyfull, euen that Deuill, which is our enimie, which is our very enimie indeede, for whose sake, we doe iniurie to one that is a member of our

As.

owne,

By vnitie we are safe from the Deuill.

If the Deuill get but a small entrance, hee openeth all wide.

Friendshippe and enmitie, are contrarie in iudgement of matters.

Simile.

If anger do long continue, it breedeth enmitie, and suspicion maketh men sauage.

Practise thine
enimie vpon
the Deuill, not
vpon thy bro-
ther.

A member of
Christs body is
more honora-
ble than esti-
mation, riches,
and glorie.

The members
of the old man

These certain
heretikes, cal-
ling themselves
pure about o-
thers.

owne. Wilt thou needs be a remembzer of a shrewd turne, and an enimie? Be an enimie, but the Deuilles enimie, not enimie to a member of thine owne. Therefore hath God armed vs with anger, not that we should thrust our sword through our owne bodies, but y^e we should dippe our whole sword in the Deuilles brest. There shutte in thy sword, euen vnto the hiltes if thou wilt, and the verie hiltes it selfe, and neuer draw it out, but thrust in an other to, after it. The way to do this, is wh^e we do spare our selues, and be peaceably affectioned one toward an other. Out vpon riches, out vpon glorie, out vpon estimation, a member of my body, is more honorable to me than any other thing. Let vs saie thus with our selues: let vs not do iniurie to our owne nature, to the intent that we may get gods, to the intent that we may obtaine honour. It followeth:

„ Let him that stole, steale no more.

See you the members of the olde man, that is to say, lying, bearing enmitie in minde, theft? Why did he not saie, let him that stealeth, be punished, let him be racked, let him be tormented, but,

„ Let him steale no more?

„ But let him rather labour, vworking vwith
„ his handes the thing that is good, that hee
„ may giue vnto him that needeth.

Where are those heretikes that are called *ascetici*, that is to say, pure, which are full of al filth, & yet dare giue themselves this name. For, we may, we may I saie, put from vs this crime, not in staying from sinne onelie, but in that we worke some good thing to. See you how we must putte off sinne? Some haue stollen: this is the sinne. They haue left off stealing: this is not the way to dissolve the sinne. But how? They laboured, and gaue vnto others, so did they take away the sinne. We doth not simply will vs to worke, but to worke, euen till we be wearie, that we may distribute to others. For, the thefts also worketh, but it is euill.

„ Let

„ Let no filthie communication proceede
„ out of your mouth.

What is that he calleth here,

„ Filthie?

This he speaketh of idle talke, backebiting, filthie speech,
gibbing speech, and foolish talke. See you, how he cutteth vp
the rootes of anger, euen lying, and theft, and vnseasonable
babling: When he saith,

What is
meant by fil-
thie talke.

„ Let him steale no more?

He saith it not so much to pardon those that haue stolen,
as to pacifie those that haue bene iniured, and to exhorte
them to be (the rather) contented, so; that they shall be no
more so viled. For we be punished, not so; deedes onelie, but
so; wordes to.

Punishment
for words and
deedes.

„ But that which is good to edifie with-
„ all, as ofte as neede is, that it may minister
„ grace vnto the hearers.

That is to saie, speake that onelie, which should edifie thy
neighbour, and (let) nothing be superfluous (in thy talke.)
For, therevnto hath God giuen thee a mouth, and a tongue,
that thou maist giue thanks vnto him, that thou maist edi-
fie thy neighbour. Wherefore, if thou do destroy this
building, it were better to keepe thy tongue, and neuer to
speake. For, the hands of the craftesman, which in steade of
building the walles, haue learned to pull them down, were

Our tongue
and speech is
giue vs, to giue
thanks vnto
God, and to e-
difie our neigh-
bour.

14. 11. 3. worthe to be cut off. For, euē the Psalmist so saith: The Lord
shall roote out all deceitful lipper. This mouth is cause of al mis-
chiefs, or rather, not the mouth, but they that vse it not wel.
Hence (come reproches, raylings, reuilings, the inflaming
of pleasures, murther, adulterie, theft: all these are hereof in-
gendered. And thou wilt saie, how commeth murther? Thou
proceedest from reproch, to anger, from anger, to strokes, frō
strokes, to murther. And how (doth it breede) adulterie?

How the
mouth is cause
of all mischiefs
if it be not well
vled.
Murther.

Adulterie.

Gal. 4.

One

One commeth to thee, and saith, such a daime loueth thee, the spoke some god of thee. He hath thus now weakned thy strength, and that done, immediately thy concupiscence is set on fire. Wherefore S. Paule saide :

„ That which is good.

Now, seeing the pouring out of words is infinite : It was fite to speake indefinitely of them, willing them to speake as he said before, and giuing them a patterne (to follow.) What kinde of patterne was that ? Thus he saith :

It anie man do edifie,

Do he saith thus:

„ That thy hearer maie giue thee thanks for it.

We must exhort our brother, and seeke by al meanes to winne him, not vaunting or triumphing ouer him.

Notable meanes of ministring grace vnto the hearer.

We must not indiscretely increase the hearer.

Simile

As for example, hath thy brother committed adultrie : do not baunt it abroad euerie where to his reproch, neither do thou triumph ouer him for it. For so thou hast nothing profited thy hearer, but of all likelihood thou hast hurte him, hauing pycked him, as it were with a sharpe naile. Wherefore, if by exhortation thou shew him what were to be done, thou dost minister great grace vnto him. If thou instruct him, how he should haue a mouth that should giue good words, and shouldest teach him to speake euill by no man, thou hast instructed him verie well, and hast ministred grace vnto him. If thou talke to him, of hauing a remorice of conscience, if, of godlinesse, if, of giuing almes: all these things mollifie his soule, and so; all these things he will giue thee thanks. But, if thou make him to be laughed to scozne, if thou speake it so, that it tend to his shame, thou shouldest rather intense him. And (contrariwise) if you praise him in his naughtinesse, you cast him downe and destroy him. This is it that the Apostle saith, that it maie make them grations. For, as sweete ointment ministrereth a grace to them that take part of it: so doth also god talke. And therefore one saide: *Thy name is a sweete smelling ointment, when it is shedd forth, causeth* and maketh them breathe forth a sweete sauour, by reason of that pleasant smell. See you how he saith that now also, wherevnto he doth alwayes exhorthe them, giuing in charge vnto

unto euerie one, to edifie his neighbour to the uttermost of his power. Therefore he that aduiseeth others thus, doth much moze so aduise him selfe. It followeth,

He that edifieth his neighbour wel, doth much more profite himselfe.

„ And greeue not the holie spirit of God.

Th/4.8 This is very terrible and dreadfull, like unto the saying that he hath in the epistle to the Thessalonians. For, there also he speaketh after this sort: *Hee therefore that despiseth, despiseth, not man, but God:* So likewise standeth the case here. If thou speake a reprochfull word, if thou smite thy brother, thou hast not so much smitten him, as thou hast grieved the spirit. After this, *Saint* Paule addeth the benefite, that we haue (by the spirit,) that our fault may appeare to be the greater, saying:

When iniurie is done to our neighbour, it grieveth Gods spirit.

„ And grieve not the spirite of God, by
„ vvhom yee are sealed vnto the daie of redemption.

This spirit is it, that hath declared vs to be of the kings flocke, this is it, that hath deliuered vs from all former (euilles,) this is it that hath not suffered vs to lie still with them, that are in danger of Gods wrath, and doest thou grieve this spirit? But marke this, that in the Epistle to the Thessalonians, he speaketh dreadfully. For, saith he, he that despiseth, despiseth not man, but God. But here rather (he speaketh so) that he may strike a reuerence into them:

„ Do not grieve (saith he) the holie spirit, by whom yee
„ are sealed.

Aa.iiij.

The

The eleuenth Morall.

The seale of
the spirite of
God maketh
our mouthes
spirituall.

Sinnes con-
tained increase,
and become
incurable.

God is our fa-
ther, and we
are his children
onely by his
mercie and
kindnesse.

Wee being
called to the
dignitie of the
sonnes of God,
ought to loue
one an other.



Et this seale be set vpon thy mouth:
take not away the prints (of this
seale.) A spirituall mouth will not
thus saie. Saie thou not, it is no
matter though I talk filthily, though
I abuse such a man, and such a man.
Wherefore is this a great euill, be-
cause it seemeth to be nothing at all.
For, those euilles which seeme to be nothing, are easily con-
temned, those that are contemned, do increase, those that do
increase, doe become incurable. Thou hast a spirituall
mouth. Consider what word thou spakest immediately af-
ter thy birth, what the woorthinesse of thy mouth is. Doeſt
thou call God thy father: and doeſt thou straightwayes re-
uile thy brother? Consider how it commeth about, that
thou calleſt God thy father. Of nature? but thou canſt not
so do: of thy vertue? no, not so neither. But how com-
meth it about: euen by his onely kindnesse, by his compas-
sion, by his great mercie. Wherefore, when thou calleſt God
thy father, consider, not onely that thou doeſt things vnwoz-
thie of this thy nobilitie, when thou doeſt deale reprochfully
(with thy brother:) but also, that thou haſt this thy nobili-
tie, euen of his mere kindnesse. Do not therefore shame
this thy nobilitie, in that thou thy selfe shouldest receiue of
Gods mere kindnesse, and yet shouldest vse crueltie againſt
thy brethren. Doeſt thou call God thy father, and doeſt thou
deale reprochfully? But yet it is not the part of (him that
should be) Gods sonne so to do, but it is farre from him.
What is the part of the sonne of God? To forgiue his eni-
mies, to pray for them that crucifie him, to shedde his blood
for them that hate him. These things are woorthie the sonne
of God, to make those his brethren, to make those heires,
that were his enemies, that were stubbozne, and ingrate-
full, that were thames, that were impudently giuen ouer to
twie

wickednesse, that lay in waite for him: not contrariwise, to
 abuse those like slaves, which are his brethren already. Con-
 sider what words thy mouth uttered, what table those words
 were worthy of, what thy mouth toucheth, what thy mouth
 tasteth, what nourishment it enioieth. Doeſt thou thinke,
 that thou doeſt no grievous thing, when thou speakeſt euill
 by thy brother? How canſt thou then call him thy brother?
 And if he be not thy brother. how canſt thou ſaie, Our fa-
 ther? For, this word (our) both by ſignification, containe
 in it manie perſons. Conſider with whom thou ſtandeſt at
 that time, when the myſteries (of the ſupper of the Lord)
 are celebrated, even with Cherubin and Seraphin. The
 Seraphin ſpeake no reprochfull words, but their mouth ſer-
 ueth them, to one onelie uſe, to ſet forth the honour of God,
 and to gloriſie him. How ſhalt thou be able then to ſay, with
 them holie, holie, holie, whē thou haſt uſed thy mouth, to the
 reproching of thy brother? Tell me then, If there were
 a diſh for the Kings uſe, and alwayes full of the Kings
 meate, euē ſuch an one, as were ordained to that uſe, & after-
 wards one of the ſervants ſhould uſe the ſame to dung in: wil
 he be ſo bold to throw you to ſet vp that again with thoſe diſhes
 that are appointed to ſuch uſes, and that alſo full of dung?
 No ſurely, he will not. Euē ſuch a thing is it, to uſe euill
 ſpeech, euē ſuch a thing is it, to uſe reproch. Our father.
 And what, is there nothing elſe but this? Heare what follo-
 weth: Which arte in Heauen. As ſoone as euer thou had-
 deſt ſaid, *Our father which art in heauen*: the verie word
 raiſed thee vp, and gaue a kinde of wings vnto thy minde.
 It ſhewed thee, that thou haſt a father in Heauen.
 Doe nothing, ſaie nothing, that ſhould ſinell of the
 earth. He hath placed thee in the order of them that
 are aboue, hee hath choſen thee into that companie.
 Wherefore doeſt thou drawe thy ſelfe downe-wards?
 Doeſt thou ſtand by the Kings Throne, and ſpeake
 reprochfully? Doeſt thou not feare, leaſt the King
 ſhould

We coming
 to one table of
 the Lord,
 ought to loue
 one another in
 word and
 deede.

How can hee
 ſaie, Our fa-
 ther, which is
 reprochfull to
 his brother.

We that
 come to the
 Lords ſupper,
 muſt not ſpeak
 reprochfully.

Simil.

We which
 ſaie, Our fa-
 ther. which art
 in heauen,
 ought to haue
 our mindes fi-
 xed in heauen,
 neither to ſay,
 nor to do anie
 earthly thing.

ſaid. 3
 ſpeake. 4.

ſaid. 5. 9

Simil.

The blessed
state of them
that be wor-
thie partakers
of the holie
communion.

The vnwor-
thie receiuing
of the holie
communion is
the cause of
many plagues.

It is a great
aduantage to
giue good
words, but the
contrarie is
great disad-
uantage.

The remedie
of reprochfull
speech is pray-
er to God, and
reconciliation
to our neigh-
bour.

should count that a reproch to himselfe. But among vs, if, but a seruant do strike or abuse his fellow seruant, although he doth it iustly, we reprove him smythwith, thinking the doing thereof to be wrong. Doeſt thou then standing with the Cherubin, nere to thy kings throne, misse thy brother? Doeſt thou not see these holie vessels? Are they not vsed altogether to one onely thing? I pray you, dare anie man put them to anie other vse? Thou art holier than these vessels, yea, much holier. Therefore, why doeſt thou staine and defile thy selfe? Standest thou in heauen, and doeſt thou speake reprochfully? Arte thou conuersant with Angels, & doeſt thou vse reproch? Art thou vouchsafed of our Pastors kisse, and doeſt thou reuile thy brother? Hath God adorned thy mouth with so many things, with Angelicall Hymnes, with sode which is not Angelicall (I grant you) but it is moze than Angelicall, with his kisse, with the embracing of himselfe, and yet doeſt thou vse reprochfull wordes? I beseech you doe it not, this thing is cause of great mischiefs: let it be farre from a Christian soule. Doe we not persuaue you by this speech? doe we not strike a reuerence into you? Therefore now it is high time to terrifie you. For, heare what Chriſte saith: *Hee that saith to his brother, thou foole, shall be in danger of hel fire.* Now, if that which is lightest, do procure hell vnto vs: We that attempteth to speake bolder wordes, of what (punishment) shall he not be worthis? Let vs teach our mouth to giue god wordes. Great is the gaine that commeth thereof, great is the harme that commeth of speaking dispitefully. This we may do, without expenſe of our money. Let vs set a dowre, and a bolte (vpon our mouth:) lette vs cate downe our owne wordes. If at anie time a grievous word passe out of our teeth, let vs fall to intreatie with God, and to intreatie with him that hath sustained the iniurie, and let vs not stand vpon our reputation, as though we were euill vsed. We haue smitten our selues, and not him: Let vs apply a medicine hereunto, I meane prayer and reconciliation

tion vnto him, that hath sustained the iniurie. And, if we
haue so great regard of our wordes, much moze in our deeds,
let vs prescribe lawes vnto our selues. Whether they be our
friendes, or whosoever else, that shall speake euill by anye
man, or do him anie iniurie, require that they may be puni-
shed. Let vs learne this for a certaintie, that the doing ther-
of can not chuse but be sinne. For if we learne that lesson,
we shal some leaue (this reprochful talking.) So, the god of
peace shall keepe, both your minde, and your tongue,

We ought to
prescribe lawes
to our selues,
both in word
and deede.

and shall wall it in with his feare, in steade
of a strong wall, in Christ Iesus our
Lord, with whom to the Fa-
ther be glorie, together
with the holie
spirit.

(.)

Bb.

The

The fifteenth Sermon.

Et all bytternesse, and fiercenesse, and vvrath, and crying, and euill speaking be put a-
 vvaie cleane from you, vvith all
 naughtinesse.

Simil.



Our finnes
 and inordinate
 passiōs, do ex-
 pel the spirit
 of God from
 our soules.

The Apostle
 as a wise hus-
 bandman doth
 purge our
 soules of lying,
 anger, and
 bitternesse by
 prayers and
 labour.

When as the whole kinde of bees
 wil neuer thrust themselues in-
 to a vessel, or a cloath, as long
 as it is uncleane, and therefore
 they which are skilfull in the v-
 sage of such things, doe sprinkle
 the place with perfumes, swaete
 oyles, and swaete sinels, and doe
 sprinkle with swaete smelling
 wines, and all other things, the hives, wherein they will sit
 straight, as some as euer they come out of their swarmes: to
 the intent, that the vnpleasant smell being græuous unto
 them, should not driue them a waie againe: Euen so likewise
 falleth it out in the holie Ghost. Our soule is a certaine ves-
 sell or hie, which is full (of capacitie) to receiue the swar-
 mes of spirituall gifts. Now if there be within it, wrath
 and bitternesse, and fiercenesse, these swarmes shal a waie
 thence. Therefore this blessed, and wise husbandman, doeth
 well purge our vessels, holding (in his hande) neither sithe,
 nor anie other iron instrument. And he calleth vs this spiri-
 tuall swarme. And, bringing vs together, he doth purge vs
 with prayers, and labour, and all other things. See there-
 fore how he cleanseth our hearte. He hath cast out lying, he
 hath driuen away anger. He sheweth againe, how this mis-
 chiefe may be the rather pulled bp by the rootes. Open saie.
 that,

that, if we be bitter minded, it useth to fall out (euen so in our mindes) as it doeth in choler that is bitter, if it be mo-
ued but a little, after the vessell be broken, wherein it should
be contained. For, when the choler becometh too sharpe,
which is the vehemencie of such a qualitie, & the vessell wher-
in it was first inclosed, can no longer holde it, nor kepe it in,
but as it were by a vehemente fire eaten throught, can no
longer staie the same, and deteine it in the boundes appointed
(by nature:) but being dispersed by excessive sharpenesse,
letteth the choler to passe out of hys naturall bounds, and so
to hurt the whole bodie. And, as if a most greivous and cruel
beast should be brought into a Citie, as long as he is kepte
saile within the grates that are made for him, though he
should rage, though he should roare, yet coulde hee no-
thing at all hurte anie man: But, if he, preuailing in his
rage, and breaking the rayles that are betwixt him and
the people) might gette forth, he straight killeth the Citie
with a great sturre, and trouble, and maketh euerie man to
runne awaie: euen the like is the nature of choler. For, as
long as it is contained within the proper boundes, it can do vs
no great harme. But, after y^e the skinne being broken, wher-
with it is compassed, there is nothing afterwarde left, to
hinder it from being polued out ouer all our nature, then,
then I saie, although it be so verie small in quantitie, yet by
reason of the exceeding power that is in the qualitie, it bin-
geth all the rest of the elements to the proper & naughtie co-
lour of it selfe. For when it hath sounde the blood, which is
neare vnto it both in place and qualitie, and hath made
the heate thereof sharper, and when this bloude doeth
make all that is neare it like vnto it selfe, when it doth once
passe the bounds of measurable moisture, and doth turne all
into choler, then y^e choler, togither with this (corrupt) blood,
doeth make warre vpon all the other members, & so turning
all vnto his owne naughtie qualitie, doth take away y^e mans
speech, & bereaueth him of his breath, & expelleth life out of
him. Why haue I stood to report all these things so exactlie:

Ab. y.

Ed

Simil.

* Read y^e book of
dissension, and y^e vi-
sion of the spirit.

Simil.

As choler in
abundance is
offensiuē to
the bodie: so is
bitternesse of
palsion to the
soule.

To this end, that by this sensible bitternesse, we perceiuing
¶ untollerable naughtinesse of the bitternesse of our minde,
and how first it doth vtterlie destroy the soule, that breedeth
it, tossing all things therein vpside dōtōne, might auoide the
experience hereof. For, as the bodilie choler doth infect the
whole, and euerie element, so this bitternesse of the minde,
setting our thought on fire, doeth cast into the dungeon of
Hell fire, whom soeuer it taketh. Therefore, that we lear-
ning diligentlie these things, may auoide this mischiefe,
and may bryde this beast, or rather may pull it vp by the
rootes, let vs followe Saint Paules counsaile when he
saith, Not.

Not *ut aspidem*
But *apitru*.

„ Let all bitternesse be beaten downe :

But,

„ Let all bitternesse be cleane put awaie from you.

What neede I make much a doe? whie should I hold it:
Why should I keepe this beast, when I maie shutte him
out of all dwelling in my soule, and make him seeke an other
seat, and dyue him awaie, as it were into a certaine banish-
ment? Therefore let vs followe S. Paules counsell, when he
saith.

„ Let all bitternesse be cleane put awaie from among
„ you. *

But out alas, what perversenesse possesseth vs? For
whereas all our doings shoulde tende to that ende, which I
haue shewed you, there are some so verie soles, that they ac-
count themselues iollie fellowes herein, and make their
bauntes of such a mischiefe, and boast greatlie of it, & thinke
this worthy to be followed of other. Thus they say, This is
a iollie sharpe man, he is a Scorpion, he is a Serpent, he is
a Typer. They thinke him to be a terrible fellowe. Well
me, god man, why doest thou stande in feare of a fierce
man? Thou wilt saie, leasse he shoulde hurte me, leasse he
shoulde spoyle me. I haue not experience what harme he
maie doe. I feare, leasse he taking me being a simple man,
and hauing no foresight in his doings, shoulde winde me in
to

It is a sonde
thing, to praise
fiercenesse, or
anie euill, in a
man.

to his snares, and should lappe vs in his nettes, which are
 prouided for him to deceiue vs. Now I laugh, and why so?
 Because this is childzens talke, which feare such things as
 are not to be feared. Nay, contrarily, we ought to despise no
 man so much, to laugh no man so much to scozne, as the bit-
 ter and naughtie man. For, there is nothing so weake as
 bitterness. It maketh them soles and dizards. And see you
 not, that wickednesse is blinde? We haue you not heard,
That he that diggeth a pit for his neighbour, diggeth it for him
selfe? Do you not see then, that we neede not to feare a minde
 that is full of trouble? Now, if you will say thus, that we
 ought to feare these bitter men, as we would feare Devils,
 and madde men, and soles, for they doe all things at ran-
 dome: why, I am contented to say so with you to. But if
 (we should teare them so,) as those that can tell how to
 rule, and order their matters, I thinke not so. For, nothing
 is so requisite to the ordering of things well, as an vnder-
 standing minde. Nothing doth so much hinder vnderstan-
 ding, as naughtinesse and vice and subtiltie. * See you not
 those bodie, that are diseased with the Jaundies, how vn-
 sightlie they be, because all the flower of them is withered
 away? How weake they be? How thinne they be, and vn-
 fit for any thing? Euen such are the soules, of these fierce
 fellowes. For the Jaundies of the soule, is nothing else, but
 wickednesse. Wherefore, wickednesse is not strong, it is not.
 Will you haue me make plaine vnto you againe, y^e which
 I say, by an example, bringing you the examples of two,
 wherof the one was subtile, and the other was a good plaine
 dealer? Absolon vsed craft, and did draw all to his part. See
 now, how great his subtile dealing was. The Scripture
 saith, that he wet about as king, hast thou any matter in the
 law? Meaneing to get vnto him selfe the fauour of every one.
 But Dauid was a plaine man. What of this now? See the
 end of them both. See with how great follie Absolon was
 replenished. For, because his doings tended onlie to the
 harme of his father, he was blinded in all other things.

W b. iy.

He

Wickednesse
 is blinde, and
 weake: both
 because the
 minde is dis-
 turbed, and
 because he that
 intendeth euill
 to other, hur-
 teth him selfe.

Nothing is so
 requisite to the
 ordering of
 things well, as
 an vnderstan-
 ding minde.
 * Simil.

The Jaundies
 of the soule.

Subtiltie and
 plaine dealing
 had contrarie
 effects in Da-
 uid, and Abso-
 lon.

He that walketh simple goeth boldlie. And god reason why, Prou. 10.9
because he is too busie with nothing, he deuiseeth no mischiefes. Therefore let vs be ruled by the aduise of blessed Paule, and let vs pitie and lament, euen with teares, their case that are (s) bitter, and let vs indouour by all meanes possible, and do all that we can, to draw alway this naughtinesse from their soules. For why? Is it not absurd, when there is choler in vs: [Although this elementarie choler, be profitable. For, it is not possible that a man should live without choler, I meane this elementary choler:] Is it not then verie absurde, to purge the bodilie choler as much as we can, although we be much profited by it: but to do nothing, to labour nothing, to purge our minde of choler, which is in no case profitable, but doeth vs exceeding great harme? If anie man among you, saith the Scripture, *seeme to him selfe to be wise, let him become a foole, that he may be wise.* 1. Cor. 3. 11.
Heare againe, what Saint Luke saith, *They did eate their meate together with gladnesse, and simplenesse of heart. Praising God, and they had fauour with all the people.* Act. 2. 46.
Furthermore also, do we not see euen now among vs, that the simple, and plaine dealers are honoured in generall of all men? No man enuieeth such a one, when he is in prosperitie: no man triumpheth ouer him, when he is in aduersitie: but rather men reioice with him in his prosperitie, and if he decay, they are sozry with him. But if an vnrule man chaunce to be in prosperitie, all men doe sigh, as if some euill thing had happened: and if he be brought to miserie againe, all men are glad of it. Therefore let vs pity them. For they haue common enemies going about in euerie corner. *Jacob was a plaine dealer, and yet he sped better than Esau, with all his craft.* Gen. 3. 1.
For, *Wisdomes shall not enter into a wicked soule.* Sap. 1. 4.

How the simple man and plaine dealer is honoured of all, but not the violent, & craftie man.

Simplenesse in Iacob, craft in Esau.

There must be no reliques of bitternesse.

„ Let all bitternesse be put away cleane from among „ you.

Let there not remaine, as much as anie relique of it. For such a relique if it be moued, can euen, as it were, but of a sparkle, kindle a whole blasing fire within. Now, what

what is bitternesse? Let vs conceive of it exactly. Let our example be taken of a subtil and deceitfull man, one that is euen bent to do euill, and such as is altogether giuen to suspect euill. Hereof euer wrath, and anger is ingendered. For it can not be, that such a soule should be in a calme. But bitternesse is the roote of wrath and anger. For he that is bitter, is wrathfull also, and doth neuer recreate his minde, but is alwaies heauie, and alwaies sadde. For, as I said, they them selues reape the first fruites of their owne euils. It followeth in the text:

Bitternesse is
roote of wrath
and anger.

„ And crying.

What I pray you, doe you take away crying too? For the milde man must be such a one. For this crying, is the horse that beareth wrath on his backe, for the rider. Snare the horses feete, and ye haue throwen downe the rider withall.

Crying is the
horse that bea-
reth wrath.



The

The twelfth Morall.

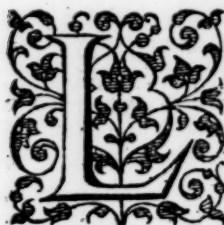
A preacher
ought to crie.

To auoide
crying out, is a
remedy against
the violent pas-
sion of anger.

Simil.

Simil.

Outragious
crying, is for
the most part
the womans
fault.



Let women most of all giue eare to these things, which haule, and crie so, in euerie thing. This crying out is profitable in one onlie thing, I meane, in preaching, and teaching, and no where else, no not in praier. And, if you will learne the matter by verie experience: neuer crie out, and you shall neuer be angrie. See, here is now a way, to auoide anger. For, as it can not be, that he which crieth not out, should be angrie: so can it not be, that he which crieth, should not be angrie. And now, do not tell me of him that can keepe wrath in store, and can remember a shew turne, and that is bitternesse it selfe, and choler. Wee talke of the violent carrying away of the passion. And surelie against this, it is no small helpe, to teach thy soule, neuer to crie, or roare. If you cut off this crying out, you clippe off the wings of anger, you repress the swelling of the heart. For, as it can not be, that he should wrestle with an other, that will not lift vp his hands against him: so it is not possible for him to be tripped (with anger) that crieth not out. Bind the champions hands, and bid him play his prize, and he shall not be able to doe it: no more can there be (anie) anger, (if there be no outrageous crying.) But crying stirreth vp anger, where none is. And of all other, the woman kinde doth soonest fall into this euill, which if they be angrie with their maides, they fill all the house with their noise. And oftentimes also, if it fall out, that the house be built by a lane, all that come that wayes, heare, her selfe squeaking out, and her maide howling. What may be more vncomlie, than to heare such howling? And what commeth thereof? Euen straightwaies, all the women thrust in their heades, saying, such a woman is beating her maide. What can be more shamefull than this? What she, should they not be

be beaten? I saie not so, for it is necessarie that they shoul'd be corrected: but neither continually, nor vnmeasurably, neither for (the reuenging of) thine owne iniuries, which thing I alwaies tell you, if they saile any thing in y^e seruice of thee. But if thou punish hir, for hurting hir owne soule, if thou beate hir for anie such cause, all will commend thee for it, and there is none that will find fault with thee. But if (thou punish hir) for thine owne iniuries, all men will condemne thee of crueltie and fiercenesse. Furthermore also, that which is most shamefull, there be some so sa- uage and fierce, that they will whippe them so sore, that the pⁱⁿtes of the strokes will not be blotted out the same daie. For they stripping their maides naked, and calling their husbands to (see) it, do often-times binde them vnto the bedsteds. Alas, tell me, doth not the remembrance of hell, come to thy mind, at the verie same time? But doest thou strippe thy maid, and shew hir to thine husband? And art thou not ashamed, lest he should cōdemne thee? And doest thou stirre him vp to wrath more & more? And doest thou threaten (the maid) that thou wilt binde hir, after that thou hast vsed infinite euill termes toward the poore wretch, and miserable wench, calling hir a Thessalian (slauie,) a runna- gate, and a strumpet? For, anger doth not suffer hir to spare hir owne mouth, but she respecteth one onelie thing, howe she may be reuenged vpon hir, although she shame hir selfe for it. And then againe, after all this, she sitteth aloft in hir chaire like a tyrant, and she calleth boyes about hir, and she, causing the noddie hir husband to stand by, doth vse him in steade of an executioner. Should these things be so in Chri- stian folks houses? But one will say, the whole race of such seruants is naught, and impudent, and past shame, and can not be brought to good. I know that too, but you may order hir otherwise, with feare, with threats, with wordes that may, both bite hir more, and deliuer thee from that shame. Hast thou, being a free woman, spoken filthie wordes? Surely, thou hast not shamed hir more

Seruants are to be corre- cted, but not continually, nor without measure.

Et.

thereby,

The beleening
maiden ser-
uant is hir my-
stresse sister, &
to be reformed
with faire
speech and
well doing.

How we
should order
the faults of
our seruants.

Christians of
all degrees are
knitte in one
communion
and felowship.

thereby, than thy selfe. Furthermoze, if she must goe into the bathe (with thee) when she is naked, the prints of the stripes are seene on hir backe, & thou carriest about with thee, badges of thy crueltie. But thou wilt saie, this slavish generation is intollerable, if it liue in rest: I know that to. But bying them other wise to serue thy turne, not with whippes onelie, no; with feare, but by faire speech, and good turnes. She is become thy sister, if she be faithfull. Consider, that thou arte the Maistresse and she attendeth vpon thee. If she be giuen to excesse of drincke, take away the occasion of drunkennesse, call thy husband vnto thee, and giue hir admonition (before him.) For, do you not see, how shamefull a thing it is, that a woman should be beaten? Those, which in their lawes haue laid downe infinite punishments for men, both burning, and tozments, haue seldome appointed, that a woman should be hanged, but they stayed their wrath, in whipping of hir. And they haue so reuerenced this sere, that oftentimes, when it had bene necessarie to doe it: yet they haue not hanged a woman, whensoever she hath bene with child. For it is shame for a man, to strike a woman, and if for a man, much moze for one that is of the same sere. By these meanes women are made odious vnto men. Thou wilt say, what shall I then doe, if she committe fornication? Why, then gette hir an husband, cutte off the occasions of this hir fornication, suffer hir not to pamper vppon hir flesh ouermuch. Then againe, what if she should steale? Then looke to hir fingers and watch hir. Thou wilt saie: A wonderfull case, shall I be sette to watch my maide? A foolish woman, I pray thee, why shouldst thou not watch hir? Is she not partaker of the same soule that thou art? Is she not vouchsafed the same (calling) at Gods hand? Hath she not the fruition of the same table? Is she not partaker of the same nobilitie, that thou art? Thou wilt saie, what if she raile at mee? what if she be full of babling, and a drunkard? How manie free women are there, that are the like? And yet God hath commaunded, that the husbands should

should beare with all the infirmities of their wiues. One lie, saith God, let not thy wife be a harlot, and beare with all her faults beside. Though she be a drunkard, though she be a taunter, though she be free of her tongue, though she be enuious, though she be sumptuous, though she waste thy substance: * yet hast thou hir a companion of thy life. Order her life, for thou hast neede so to doe: for that cause thou art the head. Doe thine owne dutie. Although she remaine incorrigible, although she steale, take thou better hede to thine owne: doe not punish her so greuously. If she be full of babbling, stoppe her mouth: this is a verie high point of wisdom. Now some women are growne to so great abuse, that they will discouer the head, and will draw about their maides by the heare. Why doe all the women blush that are present? My talke toucheth not all, but those that haue bene caried awaie, into this savage beastlinesse. Tell me: doth a woman stand bare headed before thee, and dost thou altogether behold hir hearelace? Dost thou how thou shamest thy selfe? If she come into thy sight, with her head bare, thou saiest, that in so doing she abuseth thee: Dost thou then saie, that it is no offence, when thou thy selfe dost make her bare headed? But thou wilt saie, if she can not be ordered when all this is done, what then? Then chasten hir with the rodde, and with stripes. And yet (by the way) how manie faults hast thou thy selfe, wherein thou art not amended? So much haue I spoken, not to take part with those seruants, but for your behoofe, which are free women, to the intent, that you may doe nothing that is vncomely, nothing that should be a shame to you, that you doe not your selues harme. If in your owne house you be taught this, by the blage of your maid, so that thereby you become gentle, and void of roughnesse: much more shall you be kinde and gentle toward your husband. For if it may appeare, that, where you haue authoritie to vse hard dealing, you doe no such thing: much more you will

Husbands by Gods commandment must beare with all infirmities of their wiues, onely fornication excepted.

* The wife is the companion of life with hir husband.

Whereunto the admonition of the author tendeth.

By mild vsage of their seruants women shall learne to vse their husbands courteously, and to beare with neighbours.

Ec. y.

practise

practise no such thing, where you are forbidden to doe it. So that the wise vsing of your selues, concerning your maid, doth profite you very much, in god will towarde your husband. For the Scripture saith: *Looke with what measure you meat, with that shall it be measured out vnto you againe.* Maub. 7. Set a byble vpon your mouth. Now, if you be exercised to take in god parte, anie thing, wherein your maids should grieve you, you will not be offended at a woman that is as free, and in as good case as you, no, though she should abuse you. Now, if you be not offended at such a matter, you haue profited in an high point of wisdom. There be some women, which besides their outrage, fall a swearing withall. Nothing can be more shamefull than a woman that is so angrie. But thou wilt saie, what if my maide be giuen to excessive brauenesse? Forbid hir of that, I will agree with thee in that point. But forbid hir, beginning at thy selfe, not so much by feare, as by thine owne example. Be thou in all things a principall patterne. Saint Paule also saith:

The good example of superiors doth most moue, & is of greatest force.

„ Lette euill speaking be taken away from among „ you.

The wicked broode of bitterness, namely, fiercenesse, wrath, crying, euill speaking, stripes, wounds, death.

Doe you see how farre this mischiefe runneth? Bitternesse hath ingendred fiercenesse, fiercenesse (hath bredde) wrath, wrath crying, crying euill speaking, that is, reprochfull taunting. After this againe, euill speaking hath ingendred stripes, stripes haue caused wounds: and of woundes death ensued. But yet Saint Paule would not rehearse anie of these (that are last spoken of) but saide (generally)

„ Lette it be taken away from among you, with all „ naughtinesse.

What meaneth he here by these words,

„ With all naughtinesse?

Simil. Infg.

With this he endeth (his treatie of the vices.) There are some menne that may be likened vnto Dogges, which bite, and barke not. Which, when a man cometh toward

ward them, barke not at all, and doe not as much as snarle, but shaking the taile, to flatter the man therewith, and letting a shew of it, as though they were well pleased, when they haue caught the man, not taking hede to him selfe, they fasten their teeth in him. Men that do like these Dogges, are more græuous than they that professe open enmitie. Seeing therefore there are certaine men which be (such) Dogges, which neyther crie; nor be angrie, nor shew anie outward grieve, neyther threaten, but doe priuily inuent guiles, and deuise infinite mischieses, and do by their deedes reuenge themselues: those are they, whom the Apostle toucheth closely in this place.

The priue enemy hurteth more, than the open enemy.

„ Lette it (saith he) be put away from among you
„ with all naughtinesse.

Do not spare thy words, and reuenge by thy deedes. I haue therefore chaffened thy tongue, and haue cutte off the bauling of it, that it should not kindle a more behement flame. But, if without this crying, thou doe the selfe same thing, and thou nourish within thee a blazing fire, and burning coales, what auailleth thy silence? We know you not, that those flaming fyres, of all other are most græuous, which being nourished within (an house) doe not breake out to the sight of all that stande about? And that those wounds (are foyrest) which doe not appeare on the out side? We those feuers which inflame the intralles? So that wrath is græuoufer than anie other, that fædeth vpon the soule.

The cruell tongue kindleth the flame of wrath.

Simil. in fig.

„ But (saith he) let that be taken away also, with all
„ naughtinesse both great and small.

Therefore let vs follow his counsaile, and let vs rote out all bitternesse, all naughtinesse, that we may not greue the holie spirite. Let vs utterly rote out bitternesse, let vs cut it vp cleane. No good can procede from a bitter soule, no holosome thing, there can nothing come from it, but calamitie, teares, lamentation, wayling. Doe you not see how we detest, euen in beastes, those that roare so,

No good, but all euil, proceedeth from bitternesse.

Cc.ij.

as

The twelfth Morall.

as the Lyon, the Beare, but not the Shæpe: for, the Shæpe
 roareth not, but hath a certaine milde voice. And further,
 moze also, among instruments of Musicke, we are lesse de-
 lighted with the sound of them that are very loude, as the
 Tympanies and the Trumpets : but those that are not so
 loude, but haue a soft sound, those are swæte, as the Flute,
 the Harpe, and the Pipes . Therefore, let vs also so order
 our soule, that we doe not crie out, and so shall we be able to
 subdue our anger . And after that we haue cutte it off,
 we shall be the first that shall enioy the calme,
 and shall saile into the smothe Hauen,
 which God graunt vs all to attaine
 vnto , in Christ Iesus
 our Lord.



The

The sixteenth Sermon.

„ **L**et al bitternesse, & fiercenesse,
 „ and vvrath, and crying out,
 „ and euill speaking, bee cleane
 „ put avway from you, vvith all
 „ naughtinesse.

„ Be yee curteous one to an other, merci-
 „ full, forgiuing one an other, euen as God
 „ hath forgiuen you.



It is not ynough to be boide of
 naughtinesse, if we meane to
 attaine to the kingdome of hea-
 uen: but we had neede to be di-
 ligent also, in doing the works
 of vertue. For, that we may bee
 deliuered from Hell, we must
 abstaine from naughtinesse:
 But that we maie attaine vnto
 the kingdome (of heauen.) we must take sure holde of ver-
 tue. Do know you not, that the like is done, euen in foraine
 Courts, when things that be done are examined, and all the
 Citie is gathered together? For, euen in wo:ldlie iudgement
 it was an auntient custome, that he should be crowned with
 a Crowne of golde, not he that did the Citie no harme, [for,
 this sufficed onelie, to him, that he should not be punished:]
 but such an one, as beside that he did no harme, did bestow
 great benefites vpon the Citie. He that this did, should haue
 bene aduanced to the foresaid honour. But surely, I know
 not how, I had almost forgotten a thing, that was most ne-
 cessarie to be spokē to you. And now, I deferre the first mem-
 ber of this diuision, vsing a certaine small correction. For,
 when

To be deliue-
 red from Hell,
 we must ab-
 staine from e-
 uill: but wee
 must do good,
 if we will go to
 heauen.
Smil.

Not onelie
they which
attempted anie
euill, but also
they which
haue omitted
to do good,
shall be puni-
shed in hell.

Idlenesse is
the matter and
roote of all
vice, and of foo-
lish questions.

To doe no
good, is to doe
euill.

* *Simil. in fig.*

when I saide, that the departing from euill was sufficient
fo; vs, fo; keeping vs from being cast into Hell, euen as I
was speaking it, there came to my minde, a certaine dread-
full threath, which laide a punishment, not vpon them which
had attempted anie euill, but punished those which had o-
mitted to doe good. What threath is that then? Christ saith,
that when the dreadfull daie is at hand, and that appointed
daie fo; iudgement is come, *the Iudge being sei in his seate, Math. 25*
and hauing placed his sheepe on his right hand, and his goates on
the left: he shall saie to the sheepe: Come yee blessed of my Fa-
ther, inherite the kingdome which hath bene prepared for you,
from the foundation of the world. For I was hungrie, and you
gaue mee meate. This fell out very well. fo; it was fitte,
that they should haue such a recompence, fo; their so great
kindnesse. But this now, how can it be agreeable to rea-
son, that those which haue not imparted of their substance to
the poore, should not be punished onelie by the taking away
of their goddes, but should further also be cast into Hell fire:
Euen this surely hath a very good thew of reason, nothing
lesse thā that which twēt befoze. fo;, by this we are taught,
that such as haue done good, shall enioy such good things as
are in Heauen. But those which can be reprimed of no e-
uill, but haue failed in some good thing (that they shoulde
haue done) shall be cast into Hell fire, with those that haue
done euill. Except a man saie thus, that it is a part of wic-
kednesse, not to do good. fo;, it is idlenesse to do so: but idlenesse
is one part of vice. Or rather it is not a parte, but the
very matter (of vice) and a wicked roote. fo;, idlenesse
hath taught all kinde of wickednesse. Wherefoze, let vs not
put forth such foolish questions, as to say: what place is there
allotted to him, which hath done no good: fo;, to do no good,
is to do euill. * fo;, tell me, if thou hast anie seruant, which
neither stealeth, nor abuse thē, nor gaine-saieth thē, but
doth restrain himself from drunkennesse, & all other (euil)
things: yet if he do nothing, but sit idly, and do no seruice
that a seruant ought to performe to his Maister: tell me,
will

wilt thou not whippe him: Wilt thou not sette him fast: And yet this seruant hath done no euill. Was surelie: the verie neglecting of his dutie is euill. Let vs bring our talke also, vnto the rest of our life. But case there were an husbandman, which should hurt vs nothing in our goodes, neither lie in waite anie way for vs, neither steale from vs, onlie let him binde his hands together, & sit idelie at home, and neither sow, nor cut vp anie furrow, nor yoke his oren, nor dress his vine, nor take paine about any thing else, that belongeth to tillage: I pray you, shall we not punish such a man: And yet, he hath done no iniurie, neither is there a nie crime, that we can iustlie lay to his charge. But even this verie deede of his, was an iniurie. He doth iniurie by common reason: because he doth not his dutie, to perfoyme the foresaid things. And tell me, I pray you, what if euerie artificer, and handicraftes man, should doe no harme, neither to anie that is of an other trade, nor to anie that is of his owne occupation, but should onlie be idle: should not all this life of ours, by that meanes, perish, and decay: Will you haue me draw my speech euen to the bodie also: Wherefore, admitte the hande strike not the heade, nor cut out the tongue, nor digge out the eyes, nor worke anie other like mischief: onlie let it remaine alwaies idle, and let it not perfoyme to the whole bodie, the seruice that should proceede from it: I pray you, were it not fitter it should be cut off, than, that a man should carie it about idle, and to the destruction of the whole bodie: Againe, what though the mouth do not deuoure the hand, nor gnaw the best, but do faile to perfoyme anie thing, that it ought to do of it selfe: were it not much better that such a mouth were closed vp: If therefore both in seruants, and in workemen, and in all the bodie, it be great wrong, not onlie to do euill, but also to faile of the doing of that which is good: this must fall out (to be) much more (harmefull) in the bodie of Christ. Wherefore blessed Paule withdrawing vs from vice, doth lead vs to vertue.

Simil. iustif.

He that doth
not walke wor-
thie of his cal-
ling, is iniuri-
ous to the com-
mon wealth.

Simil.

Simil.

The thirteenth Morall.

Simil.



For, what profit is it, tell me, if all thornes were cut vp (in a field) if good seede were not sown there? For our labour remaining vnperfect will turne vnto the same losse againe. And therefore, this is the cause, that S. Paule, tendering our profit, doth not stay his preceptes at the cutting vp, and taking away of euil things, but by and by also, he doth exhort vs to declare, that good things are planted in vs. For after that he had said,

„ Let all bitterness, and fiercenesse, and wrath, and crying, and euill speaking, be put away cleane from you, with all naughtinesse,

He addeth these wordes:

„ But be curteous one to an other, and mercifull, for, giuing one an other.

He that is deliuered from vice, is not straightway indued with vertue.

Simil.

For these are habits, & affections: and the ridding of vs from the one of them, is not sufficient to put vs againe in the habit of an other of them, but we had neede to haue an other motion againe, & of no lesse force than we had to auoide euils, that we may obtaine the possession of good things. For, euen in the body, he that is blacke, if he be ridde of this quality, is not forthwith become white. For rather, let vs not corrupt our talke in naturall things, but let vs also bring an example in those things, which are in our owne election. He that is not an enemy, is not wholly a friend straight way, but there is some thing in the middle betwene both, which is neither enmitie, nor friendship, euen such an affection, as the most part of men beare towarde vs. He that doth not weepe, doth not laugh altogether, but there is a middle state betwene both: euen so is it here also. He that is not bitter, is not altogether gentle: neither is he that is not wrathfull, altogether mercifull. But we haue neede of an other

Simil.

other indeuour againe, that we may attaine to this good thing. And see, holoe Saint Paule, according to the laue of the best husbandle, doth both thoroughlie purge, and till the lande, which is committed to his charge by the husbandman. He hath taken out the bassard seedes, that done, he doth exhorte vs to holde fast the naturall plantes.

„Be you curteous, [saith he.]

For, *if when the thornes are grubbed vp, the field remaine untilld: it will bring forth vnprofitable weeds againe. Therefore, we must prevent the lying of it fallow and to no purpose, by the sowing of good seedes, and setting of plantes. He hath taken away anger, he hath put curtesie in the place of it: he hath taken away bitternesse, he hath put mercie in the place of it: he hath cut vp naughtinesse, and euill speaking, and planted forgiveness. For these woordes,

„Forgiuing one another,

Signifie as much, as if he should say, be readie to pardon one another. This forgiveness is greatlier to be accounted off, than the forgiving of our monie. For, he that forgiveth his monie to him, that borrowed of him, doth a good, and a wonderfull deede, but yet this forgiveness reacheth no further than to bodilie things, although he that doth thus forgive, doth procure him selfe recompence in spirituall gifts, and things concerning the soule: but he that forgiveth offences, hath both profited his owne soule, and his soule too, which hath obtained this forgiveness. For, he hath not onlie by this meanes made him selfe moze milde, but the other also. For, we doe not so gall their mindes, when we prosecute the matter with extremitie against them, that haue done vs wrong, as when we pardon them: thereby bringing them to be ashamed of their owne fact, and pacifying them. For, if we follow the matter, we can helpe neither our selues, nor them, but we should hurt both: our selues pursuing the matter, untill we can requite like, for like,

D. y.

after

After the weeds are rooted out, we must hold fast the naturall plants.

* Simile.

The Apostle planteth vertues, in stead of vices.

To pardon offences committed against thee, is more excellent than to forgive monie.

To forgive offences is profitable, both to our owne soule, and to his whose offences are forgiven.

He that requi-
teth iniurie by
quiet dealing,
getteth the vi-
ctorie euen by
the iudgement
of his enemie.

after the manner of the Princes of the Jewes, and infla-
ming their choler in them. But if we answer iniurie with
quiet dealing, we repressing all his wrath, have placed e-
uen with him selfe a iudgement seate, that pronounceth sen-
tence on our side, and that condemneeth him moze græuou-
lie, than we (could condemne him.) For (this iudgement
seate) will condemne him, and it will pronounce sentence
against him, and he will seeke all meanes, how he may pay
home that parte of long suffering, which thou hast lent him,
with ouer measure. Knowing this, that if so be that he re-
compence but like, for like, in that case he is inferiour (to
his enemie) for that he hath not done the first good turne,
but that his part is lesse, because he tooke example at vs.
Wherefore he will labour to excede in measure, the sedes
(that thou hast sowed,) that he might couer that disad-
uantage, which he doth sustaine, by reason of his com-
ming later than thou to make recompence, by the exceeding
greatnesse of his requiting, & that he may make that want
common vnto both by his exceeding mildnes, which chaun-
ced vnto him by the latenesse of time, for that he forbare
first, which had taken wrong. For, men that be of good na-
tures are græued, not so so much for the shewd turnes,
as for the benefits which they receiue at their hands, which
haue taken wrong. For the former thing is malicious, the
latter is full of reproch and laughter, that he which hath re-
ceiued a benefit, should not requite it. For the thing is by
all men thought worthy of praise, and clapping of handes,
and great commendation, if he that taketh wrong, do not
pursue to reuenge. And that is the cause, that thine enemies
are most græued therewith. Wherefore, if thou wilt be auen-
ged, reuenge thy selfe after this sorte: recompence good for
euill, that both thou maist make him become thy debter, and
maist haue a wonderful conquest ouer him. Hast thou bene
euil used? Use him well for it: reuenge thine enemie so. For,
if thou prosecute the matter against him with extremitie,
euerie man will talke euill, both of thee, and of him alike.

As it is a
shame, not to
requite a bene-
fite, so is it ho-
nourable, not
to reuenge an
euill turne.

To recom-
pence good for
euill, procu-
reth a wonder-
full reuenge &
conquest.

But

But if thou beare it (patientlie) it will fall out other wise. They will clappe their handes in praise of thee, and haue thee in admiration: but they will giue hym an euill report. What can be a moze græuous sight to an enemy, then to see his enemy had in admiration of all men, and all mens hands clapped in his commendations? What can be moze bitter to an enemy, then to see himselfe reuiled of all men, and that before the face of his enemy? If thou reuenge thy selfe vpon him, thou also must be condemned, as well as he, & thou thy self only hast reuenged it: but if thou forgive him, all (that are present) do reuenge thy quarrell on him. And this is moze græuous, than it is to suffer iniurie, that thine enemy hath so manie againste him, that will reuenge thy quarrell. If thou among the rest doe open thy mouth against him, all other will keepe silence: but if thou keepe silence, thou shalt strike him, not with one onlie mouth, but with infinite mouthes, euen the mouthes of other men, and thys reuenge is the greater. And if thou reuile him, manie by and by, finde fault with it, and will saie, that thy words procede of choler. But when he that hath taken no wrong, doth soouerwhelme him with taunting words, then is the reuenge most void of all suspicion. For, when they, to whom no harme is done, are græued, & haue a compassiõ together with thee, no lesse, than if the iniurie had bene offered vnto themselves, because of the exceeding greatnesse of thy patience: this reuenge is void of all suspicion. Thou wilt say, but what if no man reuenge the cause? It can not be that men are made of stone, & they can see so great wisdom & not maruaile at it. And albeit they do not succour thee then, yet they wil do it after ward, whẽ & tumult is brought to a calmes. And they do neuer cease, to scoffe at him, & to reuile him. And though no man else do admire thee, verelie thine enemy himselfe wil maruaile at thee, although he tel thee not so much. For & iudgement to know what is god, is continued in vs without corruption, & declining no way out of the way, although we come euen into the verie dūgeon of wickednesse. As to what

All that are present reuege his quarrel, that forbeareth his owne reuenge.

Patience in not reuenging, is a reuenge void of all suspicion.

The iudgement of that which is good, continueth incorrupt.

Why Christ
bad turne the
other cheek.

Simil.

The law per-
mitted, eye, for
eye, &c. that it
might tie mē's
hands, by feare
of suffering
that they of-
fered.;

The law
would not
haue a shrewde
turne kept in
remembrance.

end doest thou thinke that our sauour Christ doest speake
these words? If anie man strike thee on thy right cheek, *turne*
unto him also the other cheek. Did he not therefore say it, be-
cause looke how much more patient a man is, so much more
hath he exceedinglie profited, both himselfe and an other mā.
Therefore did Christ bid thee turne vnto him also thine other
cheeke, & he might fulfil the desire of þe angrie mā. For what
man is so beastlie, that will not be ashamed, after thou haste
so done? It is reported of dogges, that there is some such qua-
litie in them: If they bark at a man, and lie vpon him, if the
man do throw himselfe groueling on the ground, and do not
stirre against them, he hath appeased all their furie. If then
these dogs, do refuse to touch him, which is so neare to take
harme by them: much more will mankinde do this, whiche
excelleth them, by reason. But now it were conuenient, not
to skippe ouer lightlie, a thing that came to my memorie, &
was brought for a testimonie a little before. And what is þe,
I pray you? We spoke of the Iewes, and of those that were
rulers among them, how it was reprovued in the, that they
did prosecute the requiting of like, with like, although the
law did permit them so to do, *Eye for eye, and tooth for tooth:* *Leuit.*
But (the law permitted it,) not to þe end that they might pul-
out one an others eyes, but that they repressing the bolde at-
tempting to offer iniurie, by the feare of suffering the like
again, might neither do harme to others, nor take harme
themselves of others. Therefore did the law say, eye for eye,
that it might tie an other mans hands, not that it should lift
vp thy hāds against an other, and not onlie to preserve thine
eyes from harme, but that it might also keepe his eyes safe
and sound. But, to come to that, wherof I doubted before,
how falleth it out, seeing the law permitteth reuenge, that
these rulers of the Iewes should be reprovued, which used the
matter (according to the law?) What meaneth this then?
It is ment therby that a shrewd turne should not be kept in
remembrance. For, the law permitteth that he which hath
suffered the wrong, should prosecute the matter by and by,
repress

repressing him & should do the wrong, as I said before: but the law suffereth not by any means, to beare a shewde turne in remembrance. For that matter is not of wrath, neither of an hotte boyling affection, but cometh of pretended malice. Now perchaunce, God will pardon them, that are caried away by great misusage, and so hastilie speede forthward to revenge: Therefore he saith, eye, for eye, and againe, The waies of them that beare grudge in minde, tende to death. Now if there, where it was lawfull to put out eye, for eye, so great punishment is laide downe, for those that beare grudge in minde: how much more (shall they be punished) which are commanded to addresse themselves to beare iniuries? Therefore let vs not kepe a shewde turne in remembrance, but let vs quench our anger, that we may be accounted worthy of Gods louing mercie. For the scripture saith: *With that measure you meate, it shall be meaten to you againe, & with what iudgement you iudge, you shall be iudged* (Let vs so behaue our selues) that we may both auoid the snares that are laide for vs in this present life, and may obtaine pardon at Gods hands, at that day which is to come, through his grace and kindness.

We must
quench our
anger, thereby
to procure
Gods mercie.

The

The seuenteenth Sermon.

The latter ende of the fourth Chapter.



BE yee curteous one to
an other, mercifull, forgi-
uing one an other, euen as
God hath forgiven you in
Christ.

The beginning of the fifth Chapter.

BE yee therefore follovers of God, as
deare children.

And vvalke in loue, euen as Christ hath
loued vs, and hath giuen himselfe for vs, an
offering, and a sacrifice of a svete smelling
saour to God.

Great is the
force of exhor-
tation by be-
nefits already
receiued.



By forgiving
our enemies,
we auoide pu-
nishment: but
by Christs be-
nefits we are
exceedingly
aduantaged,

Things past haue a greater force
(in perluasion) than things to
come, and they seme to be
more woorthie of admiration,
and to carie more credite with
them. And therefore S. Paule
maketh his exhortation now,
by benefits that haue bene al-
ready bestowed. For y^e knowe
that he vseth, be of greater force, for Christs sake. For if a
man saie, *Forgiue, and you shall be forgiven* And, *If you doe not*
forgiue, you shall not be forgiven it preuaileth much, if it be spo-
ken

Mat. 6. 14.
Luk. 6. 37.

ken to godlie wise men, and to such as haue a trust in things to come. But S. Paul vehementlie perswadeth the, not by such things onlie, but by (benefits) also that haue gone before. For by meanes of that, we may escape punishment: but by reason of this, we maie be partakers of some good. Thou doest follow Christ. This onlie is sufficient to exhort vs to vertue, euen this, to follow God. This is greater than that (which followeth.)

That he maketh his sunne to rise on the euill, and on the good, and sendeth raine on the iust and on the vniust.

Neither doth he giue vs counsell onlie to follow Christ, but his wil is, that in such things, wherein we our selues are benefited, we shoulde haue fatherlike bowels one towarde an other. These are called bowels, louing kindnesse and compassion. For, wheras it can not be, but as long as we be mis, we should both graue other, and be græued our selues, he hath found a second remedie, counselling vs, to

We that are benefited by Christ, should haue fatherlike bowels one towarde another.

„ Forgiue one another.

And verelie nothing may be compared vnto this. For, if thou now pardon (thy neighbour) he will pardon thee againe. Now thou hast not bene in this case bountifull vnto God. And thy bountifull pardoning is bestowed vpon him that is thy felloiue seruaunt, but God (hath bountifullie pardoned) thee, that art his seruaunt and enemy, and that hatest him. It followeth:

We forgiue our fellow seruaunts, and god pardoneth his enemies.

„ Euen as God for Christes sake, hath forgiuen you.

Euen herein there is a deepe and hiden significatiō. For the Apostle sayth, that he did not simplie, and without danger, forgiue you: but he forgaue you, with the indangering of his sonne. That he might pardon thee, he sacrificed his sonne: Thou oftentimes, when thou seest that thou maiest pardon thy brother, without anie danger at all, & without anie charge or cosse also, yet thou doest it not.

„ Be yee therefore followers of God, as deare children.

„ And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, an offering, and a sacrifice of

© r.

a sweete

Christ of his
owne wil. giue
himselfe for vs.

It is a most
excellēt thing,
by forgiving
trespasses, to
follow the
example of
God.

In that we are
deare children,
it should moue
vs to follow
God.

Loue is the
ground worke
of all vertue.

God by par-
doning and
forgiuing vs,
made vs chil-
dren.

„ a sweete sinelling sauour to God.

That you might not thinke that he was forced to it by anie necessitie: Heare what he saith, that

„ He hath giuen himselfe for vs.

Loke how thy maister hath loued thee, euen so loue thou thy friend. But rather, thou shalt not be able so to doe, and therefore doe it as farre fourth as thou canst. O good Lord, what might be moze blessed than this voyce? Talke of a kingdome, talke of any thing nothing maie be comparable vnto it. Thou followest God, thou arte made like vnto him, when thou forgivest thy brother. We shoulde rather pardon offences, than debtes of money. For, in forgiuing thy money, thou hast not followed the example of God: but if thou forgivest trespasses, thou followest God. But now, how canst thou saie, I am poore, and can not forgive, when thou wilt not forgive, euen (those trespasses) that thou maiest forgive: And is there anie losse, in forgiuing trespasses: Is it not rather, riches, and plentie, and abundance: See also an other notable exhortation. It followeth.

„ As deare children.

Nowe, here is an other necessitie laide vpon you, to followe him, not onlie for that you are benefited of him, but also for that you are become his children,

„ As deare children.

Because all children do not followe their fathers (conditions) but those that are deare children, therefore he saith:

„ As deare children.

„ Walke yee in loue.

Behold the ground worke of all. Where this is, there is no fierceneſſe, there is no wrath, there is no brawling, there is no euill speaking; but all such things are taken away. And therefore afterwarde, he putteth downe that which is the principall point of all. Whereupon came it that thou becameſt a childe? came it not of this, that pardon was giuen thee? If then this were the cause, that thou thy selfe wast boughte so great honour, so; the same cause also for
giue

giue thou thy neighbour. *Nowe*, in good faith, tell me, if when thou were a prisoner, and wrapped in infinite woes, one should bring thee from that estate unto a Princes palace: shay rather let vs leaue this similitude. If when thou were troubled with a feuer, and euen yalding vp the ghost, a man shoulde come and helpe thee with some medicine, wouldest thou not preferre him aboue all other: wouldest thou not preferre, euen the verie name of this medicine (before all things?) for if we be so well affected, to the seasons, and places whereby we are helped, as to our owne soules: much more are we so affected, vnto the things themselves, (whereby we are cured.) Therefore be thou a louer of charitie. By it thou hast bene saued, by it thou arte become a sonne: if thou then canst saue an other, wilte thou not vse the same medicine? Wilt thou not exhort all, saying: maisters forgiue, that you may be forgiven: This is the parte of kinde soules. It is the part of those that are free, and noble, to be exhorted by this meanes.

*Simil.**Simil.*

Seing loue and forgiveness made the child of god, vse charitie, & forgiveness, to cure thy brother.

„ Euen as Christ hath loued vs.

Thou sparest thy friends, he spared his enemies. Therefore that which is done of our maister is much greater. *Nowe*, holue can that be persequed when he sayeth,

We loue as Christ loued, if we do good to our enemies.

„ Euen as?

Merelie it is persequed, if we doe well by our enemies.

„ And hath giuen himselfe for vs, an offering, and a sacrifice, of a sweet: smelling sauour to God.

See you how it is a sweet smelling sauour, to suffer for our enemies: an acceptable sacrifice: if thou be euen die for them, then shalt thou be a sacrifice. This is the following of God.

„ But fornication, and all vncleanness, or couetousnesse, let it not once be named among you, as it becometh saintes.

He hath spokē befoze of anger, which is a bitter perturbatio.

Ce. y.

Now

Concupiscence
is a lesse euill
than anger.

Filthie tal-
king, and ie-
sting, is the
chariot of for-
nication.

By euil speech
a waie is ope-
ned to the do-
ing of euill.

Now he is come to that which is a lesse euill. And to proue that concupiscence, is a lesse euill (thā anger) heare in what order Moles talketh of them in the law. *Ex. 20.* Ifirst: *Thou shalt do no murther.* Which is to be imputed to anger. And after that, *Thou shalt not commit aduoutrie,* which belongeth to concupiscence. *Ex. 20.* For, as bitternesse, and crying, and all naughtinesse and euill speaking, and all such like things, proceede from that part of the soule that is inclined to wrath: so fornication, and vncleannesse, and conetousnesse, commeth from that part which is inclined to concupiscence. For by the selfe, same concupiscence, we loue both money and bodies. And as befoze he rooted out crying, for that it is the chariot of anger: so doth he likewise now (take awaie) filthie talking, and iesting, because it is a chariot of fornication. For it followeth:
,, Neither filthinesse, neither foolish talking,
,, neither iesting, vvhich are not comelie, but
,, rather giuing of thankses.

Speake no iesting wordes, neither anie filthie wordes, neither do anie filthie thing, and you shall quench the flame. It followeth:

,, Let them not once be named among you.

That is to saie, in no case let the not as much as appeare. This he also said, writing vnto the Corinthians. *1. Cor. 5.* It is heard for a certaintie, that there is fornication among you. All this is, as if he should saie, be you all pure. For, by speech a waie is opened, vnto the doing of the things themselves. But afterward, that he might not seeme to be too burdenous, & grieuous vnto them, and to cut off all merrie talke, he added the cause why, saying:

,, Things impertinent.

We meaneth hereby, such things as pertaine nothing vnto vs.

,, But rather giuing of thankses.

What shall it auaille thee to vse iesting talke? All that euer thou canst doe thereby, is, to moue laughter. Tell me: will

will the shoemaker doe anie of those things, which doe not concerne his art? Will he get him anie such toles (as he neede not to occupie?) No surelie wil he not. For those things which serue vs to no vse, appertaine nothing vnto vs.

Simil.

The fourteenth Morall.

Let there be no idle talke (among you.) For we shal from idle talke to absurd talke. This present time, is not a time of excessive ioy, but of sorrow, and of affliction, and lamentation, & yet art thou given to iesting talke? What champion is there that entreth into the lists, and hauing no

We must auoide idle, absurd, & iesting talke, because this is a time of sorrow, affliction, and lamentation.

Simil.

regard of his combat with his aduersarie, doth beginne to talke merilie: The Deuill is at hand: he goeth about roaring, to pull (men) vnto him violentlie, he moueth all things, he stirreth all things against thine head, and he deniseth, how to cast thee out of thy nest, he gnasheth his teeth, he roareth, he breatheth out fire against thy saluation: and doest thou sit still talking merilie, and speaking foolishlie, and uttering such things as pertaine not vnto thee? Then, soothly, you will be well able to get the victorie ouer him.

Do we iest my beloved? Will you learne the trade of life, that the Saintes had? Heare what S Paule saith, *By the space of three yeares, I ceased not to warne euerie one, night and daie, with teares.* Now, if he toke so great paines for the Epilepsians, and Ephesians, not vsing merrie iesting talke, but exhorting them with teares: what may a man say of others? Heare also what he saith to the Corinthians, *In great affliction & anguish of heart, I wrote vnto you with manie teares.* And againe, *Who is weake, and I am not weake? Who is offended, and I burne not?* And heare, what he saith also in another

The trade of the life of the Saintes, spent in mourning, to be learned and followed of vs.

Ce. iij,

other

Simil. i. iij.

The greater
part of Chri-
stian warfare
consisteth in
the well vsing
and ordering
of our speech.

Of iesting,
riseth periurie,
filthie talke, &
much harme.

other place. *We that are in this tabernacle sigh.* And (heare ^{2. Cor. 5. 4.} him) who doth, as I may saie; euerie daie conet to departe ^{Phil. 1. 23.} out of this world: and yet doest thou laugh and iest? It is a time of warre: & doest thou take in hand the dauncers part? Doest thou not see the countenances of souldiours, howe grimme & sterne they are: how their looke is terrible, & full of horzour? See you how fierce their eye is: how their heart listeth, and leapeth, and panteth: how their witte is gathered together, and trembleth, and is in an agonie? (Doe you see) what very good arate they keepe, what verie good orders they haue? I do not saie, so that they speake no filthy words, but so that they speake not at all: how there is great silence among those, that are set in battell arraie one against another in the armie: how, if those, hauing to do with sensible enemies, and being nothing hurt by speech, do vse so greate silence: wilt thou, which euen hast battell in thy speech, and the greater part of thy warrefare, suffer this part of thine to be naked? And knowest thou not, that we are most laide in waite for: hereby? Doest thou iest? art thou merrye: and doest thou talke pleasauntlie: doest thou moue laughter: and doest thou thinke this thing nothing? Of this pleasaunt iesting, how much periurie riseth, how much harine: how much filthy talke? But thou wilt saie, our iesting is not such. But heare how he hath banished all this kind of gibing talke. It is a time, of battell, & fight, & watching, & warding, and arming: & of standing in battell raie. The time of laughter can haue no place here, for laughter pertaineth vnto the world. Heare what Christ saith: *The world shall reioice, but you shall be grieved.* Christ was crucified for thy sinnes: and doest thou laugh: he was buffeted & suffred so many things, for thy calamities sake, & for that tempest which caught hold of thee: art thou given to riote? And how doest thou not rather prouoke him to anger? But because there be some that thinke this to be a light & indifferent matter, whereas in deede it is hard for a man to be aware of it: go to, let vs intreate a little herof, & shew how great an euil it is. For this is the Devils worke,

Iohn. 16. 20.

wooke, to make vs despise such things as are indifferent. First, if it were an indifferent thing, yet no man ought therefore to haue litle regard of it, knowing that great mischiefs are bredde hereby, and do increase, and oftentimes the end of them is fornication. And it is manifest thereby, that it is not an indifferent thing. Let vs see then whereof it is bred. **O**; rather let vs see, what manner of man he ought to be, which is (to be accounted) holie. (He ought to be) gentle, milde, sorrowfull, giuen to mourning, and contrite. Therefore he that talketh iestingly is not holie. He that is such a one, is to be derided, though he were an heathen. Such things are permitted onlie to stage players. Where there is filthinesse, there also is iesting talke: where there is unreasonable laughing, there also is merrie iesting. In this case, heare what the Prophet sayeth: *Serue yee the Lord in feare, and reioice yee vnto him in reuerence* For this merrie iesting doth make the soule wanton, giueth wings to the slouthful, and doth ofte bring forth reproches, and is cause of warres. And what, art thou not come fullie to mans state? shake off things fitte for infants. Furthermore, whereas thou wilt not suffer thine owne seruant to speake any vnprofitable thing in the market place, do: thou speake iestingly in the market place, which saith that thou art the seruant of God: The case standeth well, if a sober mind be not deceiued; but what is he, that can not easily deceiue a dissolute soule: it selfe will be thrust through of it selfe, and will not neede the lying in waite, & fraude of the Deuill, thereunto. And that you may learne (what a thing it is) see the verie name it selfe of it. He is called a iester, that can turne himself into all variety, that can be of all sorts, & is vncoustant, & is easilie carried hither & thither, & is made all manner of things. This is farre from them that serue the rock. Such a one is quicklie turned and changed. For he must counterfai, both mens gesture, & their words, & their laughter, & their pace, and all things, & such an one must deuise scoffes. For he standeth in neede of this also. Scoffing is farre from the duetie of a Christian man?

For,

He that is holie, ought to be gentle, milde, sorrowfull, giuen to mourning, and contrite.

Simil.

The properties and conditions, of a foolish iester.

The iester get-
teth hatred of
them that are
scoffed.

Our tongues
are giuen vnto
vs, to giue thanks
to God, & not
to vse scoffing.

The grace of
scoffing is
gracelesse.

Concupiscence
by litle and li-
tle falleth vpon
the rocke of
fornication.

Furthermore, he that is a iester, must needs sustaine the needelesse euill will of those that are vaine sicke at, whether they be present, or whether they being absent do heare of it. If it be a woorthie thing, why is it cast off to counter- setting scoffers? Art thou a iester, and art thou not ashamed? Why do you not suffer your free women to vse it? Do you not make account that the doing of it is vndecent, for those that are well manered, and not fit for them which are wise, and chaste? Great euils do dwell in a soule that is giuen ouer to iesting great excelle of mirth, and great want of friends. The ioining of it gapeth, the building is decayed all feare is exiled, all godlinesse is departed away. Thou hast a tongue, not to scoffe at anie other man, but to giue thanks to God. See you not your iesters, which you call Samaritans? Those are your gibbers. I beseech you cast out of your minds this gracelesse grace. It is fit for Parasites to vse it, and scoffers, and dauncers, and strumpets: it ought to be farre from a mind well brought by, and a noble mind, nay it ought also to be farre from those that are seruants. If anie man be a rascal, if anie man be filthy, he is a iester. But to many, this thing is counted to be a vertue. How that is greatlie to be lamented. For, as concupiscence doth by litle and litle fall vpon the rocke of fornication: euen so this merrie conceited talke, doth seme to haue a grace with it. But there is nothing moze void of grace, than it. For heare what the Scripture saith, *Before the thunder goeth lightning, and grace will go before shamefastnesse.* But there is nothing moze shamelesse than a giber. Wherefore his mouth is not filled with grace, but with grasse. Let vs banish this custome from our tables. But now there be some that teach euen the poore to vse this trade. Absurditie, they make those to iest merrily which are in aduersitie. And now at the length, what place is there, which is free from this disease? It is brought in already into the church: it hath already touched the scriptures. Should I say a thing, whereby I might shew the excellencie greatnesse of this mischief? Surely I am ashamed, but yet

Eccl. 3. 11.

yet goe to, I will speake it. For I am disposed to shew you, how far this mischief hath proceeded, & I may not seeme to make much talke of a small matter, and discourse a small thing to you, but that, euen so, if it be possible, I maie deliuer you fro your erroꝝ. And let no man thinke that I saine. But I will tell you euen what I haue heard. One was in companie with a man, that thought verie well of himselfe for his knowledge: now I know I shall let you a laughing, and yet I will tell you it: & when a dish was set befoꝛe him, he said: Catch boies, that you anger not your bellie. And againe, another soꝛt cried: Woe be to thee Hammon, and to him that hath not thee. And the merrie conceited talke brought in manie such like absurdities. As when they say: Now there is no generation, I say, that it is spoken in the worse part, and it sheweth euil conditions. For these woꝛds come of a soule boide of all pietie. I praie you, are they not woꝛthie to be stricken with thunderbolts, that speake these woꝛds? And a mā may finde many such other woꝛds falling from the mouth of these men. Therfoꝛe I beseech you, let vs banish this custome of all hands, & let vs speake such things as are fit foꝛ vs: & let not holie mouths speake those woꝛds, that are fit foꝛ shamefull people, & rascalles. For, what fellowship hath righteousness with vnrighteousnesse? or what communion hath light with darknesse? It were an happie case, that we separating our selues fro all these absurd things, might obtaine the good things that are promised to vs, and that we draw not so many (euil) things to vs, & spoile y^e exactnesse of our minde by so many things. For, he that is giuen ouer to iesting, is sone brought to speake euil of men, & he that speaketh euil, doth also heape vp in himself infinite other euils. Wherefoꝛe, let vs order these two kindes of (faults in) our mindes, & subdue the by reason, like horses ruled by the bit: I meane concupiscence & wrath: and so let vs giue the gouernment to the minde, as to the rider, that we may also attaine to the rewarde of the high calling: which God graunt we maie all attaine vnto, in Chyiste Iesus our Lord.

Fe.

The

A scoffing
abuse of Scrip-
tures.

* *Janus.*
*Non est enim
absurda dictum
sui temporis.*

Holy mouthes
must vse such
words, as be-
come holines,
and not such as
are fitte for
shamefull peo-
ple.

The eighteenth Sermon.

33 **F**OR, this yee knowve, that no
 33 whoremonger, neither vn-
 33 cleane person, nor couetous
 33 person, vvhich is an Idolater,
 33 hath anie inheritaunce in the
 33 kingdome of Christ, and of God.

33 Lette no man deceiue you vvith vaine
 33 vvords, for, because of such things cōmeth
 33 the vvrath of God, vpon the children of
 33 disobedience.

The wicked
 make light of
 great faults, &
 extenuate the
 commaunde-
 ments of God.



THERE were some, as it seē Exe
 meth enū among our predece^s
 so^{rs}, which let down the hands
 of the people, & such as brought
 that in practise, which was spo-
 ken by Ezechiel, or rather, that
 plaied the partes of false p^{ro}ph-
 ets: which set God at naught Exe
 before all his people for an hand^{ful}
 of barley. Which very thing, I think is done by some at this
 time. Therfore, when we saie, that he y calleth his brother
 so^{le}, doth goe into Hell, other saie straight: Ah so^{le}, doth
 he go to Hell, that calleth his brother so^{le}: I wis it is not so.
 And when we say, that a couetous man is an Idolater, they
 make small account of this againe, saying: Tush, that was
 spoken by an excessive kinde of speech, and thus they extenu-
 ate all the commaundements. Therfore Saint Paule did
 write then vnto the Ephesians, priuily touching these se^l-
 lo^{ves}, and saying:

33 For this you know, that no whoremonger, neither
 33 vncleane

„ vncleane person, nor couetous person, which is a wor-
 „ shipper of Images, hath anie inheritaunce in the king-
 „ dome of Christ, and of God.

After that, he addeth (these words,)

„ Let no man deceiue you, with vaine words.

Those words are vaine, which haue a grace for a time, Which bee
 and are not at all declared in works. For, that dealing is vaine words.
 deuite.

„ For, because of such things, commeth the wrath of God
 „ vpon the children of disobedience.

He meaneth, because of who, dome, because of conetous- What things
 nesse, because of vncleannesse, or else both for these things, bring the
 and for the deceit: for they are deceiuers. He calleth wrath of God
 „ Children of disobedience vpon vs.

Those, that were verie disobedient, those that would not

be ruled by him.

„ Be not ye therefore companions of thē:

„ For yee were sometime darkenesse, but

„ now are yee light in the Lord.

See how wisely he hath vsed his exhortation. first (he Waightie ar-
 taketh it) of Christ, to make them loue one an other, and guments to
 do iniurie to no man. He taketh an other exhortation, from persuaide vs to
 punishment and Hell. godline sse of
 life. 1. The loue

„ For yee were sometimes darkenesse, now are yee light
 „ in the Lord.

6. 21 The like saying he hath also in his Epistle to the Ro-
 manes: What fruite had you then in those things, whereof
 you are now ashamed? And (so) he putteth them in minde
 of their former naughtinesse. As though he should saie, con-
 sider what you were sometimes, and what you are become
 now: Doe not runne againe vnto your former naughti-
 nesse, neither doe you reprochfully abuse the grace of God.

„ Yee were sometimes darkenesse, but now are you light
 „ in the Lord.

This hath befallen you, not throught your vertue, but

ff. ij.

by

by the grace of God, as if he should say, you were once worthy of the selfe same punishment, but now not so.

„ Walke (therefore) as the children of light.

What is meant here by the children of light?

„ For the fruit of the spirite is in all goodnesse, and righteousnesse, and trueth, „ prouing vwhat is acceptable to the Lord.

The fruits of
the spirite consist
in goodnesse.
Righteousnesse.
Trueth.

„ In all goodnesse (saith he.)

This (is spoken) in respect of those that are angrie and bitter.

„ And righteousnesse,

(This toucheth) those that be couetous:

„ And trueth.

(This is spoken) in respect of false pleasure: as though he should saie (the fruits of the spirite are) not those which I haue talked of before, but the cleane contrarie.

The fruits of
the spirite are
contrarie to
the workes of
the flesh.

„ In all,

This is the right spirituall fructifying,

„ Proouing what is acceptable vnto the Lord.

Therefore (the vices which I haue talked of) come of a childish and vnperfect minde.

„ And haue no felovvshippe (saith he) vvith „ the vnfruitfull vvorkes of darkenesse, but „ rather euen rebuke them. For it is a shame „ euen to name those things, vvich are done „ of them in secret. But all things, vvhen they „ are rebuked, are made manifest of the light.

He said before,

„ Ye are light.

Now it is the propertie of light, to be vvay such things as are done in darknesse. As if he should saie: if you be virtuous,

ous,

ous, and so vertuous that you should be wondered at for it, the wicked can not lie hidde. For, as if a candle be sette vp, all are lightned, and the these can not enter in : so, when your light shineth, the wicked shal be caught, and reproued. Therefore you must controll them. Howe can it be then,

Simil.

Math. 7. 1 that the Scripture saith : *Iudge not, that yee be not iudged?*

Surely, he biddeth, controll them, not condemne them : but he meant, that they should instruct them. And iudge not that you be not iudged, he spake of very small faults. And after-
Math. 7. 3 wardes he brought in these words : *Doeſt thou ſee a mote in thy brothers eye, but perceiueſt not the beame that is in thine owne eye?* One will ſaie now, what is it that he ſaith? This is it that he ſaith : Euen as a wound, as long as it lurketh

Simil.

depe within, and is conered aboue, and runneth depe, can not be cured : so sinne also, as long as it is hidde, it is verie bolde, euen as it were in darkenesse, with much securitie. But after that it is made manifest, it is become light. It is not the sinne : for how can that be : but it is he that hath committed the sinne. When he hath bene brought forth openly, when he hath bene exhorted, when he hath repented, when he hath obtained remission of his sinnes : hast thou not exactly purged his darknesse out of him : Hast thou not euē the healed his wound : Hast thou not called out his vnfruitfulness, to beare fruit : Eytter this aforesaide is the meaning of his words, or else this which followeth, that your life, being manifest to all, is light. For, no man hideth a blamelesse life. But those things that are hidde, are hidden, because they are darkened.

*A blamelesse
life is light, and
manifest to all.*

„ Wherefore he saith, awake thou that
„ sleepest, and rise vp from the dead, and
„ Christ shall giue thee light.

He meaneth here, by him that sleepeth, and by him that is dead, the man that liueth in sinne. For, hee breatheth out euill saouours, euen as the dead man, and hee

*The man
that liueth in
sinne, sleepeth
and is dead.*

ff. iij.

wooketh

Simil.

worketh nothing, no more than he that is asleepe, and hee seeth nothing more than he that slepeth, but he dreameth, and imagineth fantasies. It followeth:

„ And thou shalt * touch Christ.

But, other reade the text thus,

„ And Christ shall * giue thee light.

Departing from sinne, is a waie to see Christe.

And this is rather (true.) Departe from sinne, and thou shalt be able to see Christ. For, hee that doth euill, doth hate the light, and commeth not to the light. Therefore, he that doth not (euill,) commeth to the light.

„ And thou shalt touch Christ.

But now he speaketh not this of Infidelles onely. For, manie of those that beleeue are giuen to wickednesse, no lesse than the vnfaithfull, and some surely much more (than the vnfaithfull.) Therefore it is necessarie also to saie, euen vnto these:

„ Awake thou that sleepest, and stand vp from the dead, „ and Christ shall giue thee light.

God is not the God of the dead, but of the liuing: & therefore we must liue in holines.

* 1. Cor. 15.

How the couetous man is an Idolater.

The defence of the couetous man: That he committeth

This is also fitly to be spoken to these men. God is not the God of the dead, but of the liuing. Therefore, if he be not the God of the dead, let vs liue. Some there be that saie, that this is spoken by * excelle of speech, when the Apostle saith, that a couetous man is an Idolater: but this word is not spoken by an Hyperbole, but it is euen very truth. Now, and after what sort, maie it be (made good?) The couetous man doth fall away from God, as well as the Idolater doth. And, least you should thinke this to be a word spoken at all aduentures: there is a sentence flatly set down by Christ, which saith: You cannot serue God and Mammon. They that serue Mammon, haue cast themselues out of the seruice of God. Now they that haue refused to haue God to be their Maister, and that serue golde, which is voide of life: it is very manifest, that they are Idolaters. But he will saie so; himselfe: I haue made no Idoll, I haue sette vp no Altare, I haue not sacrificed therpe, I haue not potyzed out wine so; sacrifice, but I haue come into the church, & I haue sret.

Matt. 22.

Matt. 6. 24.

stretched out mine hands vnto the onelie begotten sonne of God, and I communicate at the supper of the Lord, and I am partaker of the prayers, and of all other things, whereof it is fitte for a Christian man to take parte : When saith he, how can it be said, that I worship Idolles? * Indede, to say truth, the very thing that thou doest, is most wonderful, that thou hauing had experience, and tasted of the kindnesse of God, and hauing seene that the Lord is god, hast cast off this god God, and hast accepted the seruice of a cruell tyrant, and thou pretendest outwardly to serue God, but indede thou hast made thy selfe subiect to the hard and greuous yoke of the loue of money. Thou hast not yet shewed vnto me, anie god that thou doest thy selfe, but the gistes of thy Maister. * I praise thee tell me, whereby do we iudge one to be a souldiour: whether when he doth gard his King, and is sound by him, and is called his man : or when he taketh his parte faithfully? We saie, that if he pretend to be with his King, and to set his matters forward, and yet practise how to help the enimies, it is more greuous, than if he should breake himselfe cleane off from the Kings seruice, & betake himselfe wholly vnto the enimies. Now thou doest abuse God, euen as an Idolater doth, and that not with one onlie mouth of thine owne, but with the infinite mouths of those, to whome thou hast done wrong. But yet thou wilt saie, he is not a worshipper of Idolles. Now then, when the heathen saie : This Christian is a couetous man, then, not onelie he himselfe dishonoureth God by his deeds, but he doth often force those, to whom he hath done iniurie, to saie thus of (God.) And if they doe not saie so, it is to be imputed to the feare, that they haue of God. We see not wee, that the matters fall out euen thus? What else is to be an Idolater? Furthermoze also, doth he not oftentimes worshippe his owne (wicked) passion, in that hee doth not maister it? As for example, when we saie vnto him, that he honoureth Idolles, he answeareth, no: but I honour Venus and Mars. Now, if we saie vnto them,

what

not grosse Idolatrie, but frequenteth the Church, and communicateth in prayer. & sacraments. The reproofe: The more wicked it is, and horrible, that hauing had experience, and tasted of the kindnesse of God, thou dost make thy selfe subiect to the greuous yoke of the loue of money.

* Simil.

The couetous man abuseth God, both by his owne mouth, and the mouths of them that are iniured by him.

The couetous man is an Idolater for worshipping his owne wicked passion.

Venus.

Mars.

Mammon.

Worshippe
by deedes, is
greater, than
by outward
gesture.

To doe the
will of God, is
a true kinde of
worshippe.

The cursed
Altare of coue-
tousnesse slay-
eth men bothe
bodie & soule:
and sheweth
greater cruel-
tie, than anie
Altare of the
heathens.

The desperate
end of coue-
tousnesse.

what is this that you call Venus? The grauest sort of them will aunswere, that it is pleasure. And (if we aske) what Mars is, (they will aunswere) that he is wrath. In like case also (doest thou honour) Mammon. And if we should aske what Mammon is, it is Couetousnesse, and that is it that thou worshippest. Thou wilt say: I worshippe it not. How so I prae thee: Because thou doest not bow thy selfe vnto it: How thou doest much more worshippe it by thy facts and thy deedes. For this worshippe is greater, And that thou maist perceiue (that it is true that I saie) see now an example in God himselfe. Which sort of people do wor-
shippe him more, those that barely stand and pray, or those that doe his will: So is it likewise with the seruantes of Mammon, they doe rather worship him that doe his will. And although the heathen Idolaters, which doe worshippe passions, be often voide of those passions, (which they wor-
shippe) as a man may oftentimes see, that a man which honoureth Mars, doth restraine his furie: yet in thee it is not so, but thou makest thy selfe a very slaue vnto thy pas-
sion. But thou doest not slay thee: But thou slayest men, and reasonable soules, some with famine, and some with thy blasphemous words. There can be no sacrifice more madde than this is. Who euer saue soules slaine for sa-
crifice: Cursed Altare of couetousnesse. If you come to anie certaine Altare dedicated vnto Idoles, you shall per-
ceiue it smell of Goates blood and Oxe blood: but if you come to the Altare of couetousnesse, you shall see a greuous sight, you shall see it breathe out mans blood. If you stand by this Altare (of couetousnesse) you shall not see the wings of birds burnt, you shall not see the breathing of the fatted, & the smoke paled vp, but you shall see the bodies of men destroyed. For some haue broken their neckes downe
scape places, some haue hanged themselues with a rope, some haue thrust a sword through their throate. See you these sacrifices, how cruell & voide of al humanitie they are: Will you see yet more greuous sacrifices than these are: I
will

will shew you them. I will shew you, that at the aulter of couetousnes, not onlie the bodies, but the soules also of men are slaine. For, euen the soule may be slaine, in such sort as slaughter may pertaine to the soule. For, there is as it were a death of y^e soule. For, saith the scripture, *The soule that hath sinned, the same shall die.* The death of the soule is not altogether like the death of the bodie, but the death of the soule is much moze græuous. For, this bodilie death, separating the soule and the bodie one from an other, hath made the bodie to rest from manie cares, and labours, and hath brought the soule to a cleare place. After that againe, the bodie, when it hath bene dissolued, and bereft of bzeath for a while, is brought together againe with vncorruption, and doth take vnto him his owne proper soule againe. This is the manner of the bodilie death, but the death of the soule is horrible and dreadfull. For, the death of the soule, doth not with the soule when it is dissolued, as it doth at the dissolution of the bodie, to sende it away (to be in better case,) but it doth bring it into vnquenchable fire, being bound againe vnto an vncorruptible bodie. This then is the death of the soule. Therefore, as there is a death of the soule, so is there a certaine slaying of the soule. What is the slaughter of the bodie? Euen to be made dead, and to be broken off from that operation, which it hath together with the soule. What manner of thing is the slaughter of the soule? Euen a certaine making of it dead. And when say we, that the soule is made dead? For, euen as the bodie is then dead, when the soule leaueith it void of that operation, which proceedeth from it: euen so the soule is then dead, when the holie spirit of God leaueith it desolate, of the working that doth proceede from him. Such are the slaughters, which are most of all committed at the aulter of couetousnesse. The couetous men are not satisfied, they do not make stay, when they are come to mans bloud, but the aultare of couetousnesse hath not his fill, if it doe not also sacrifice euen the soule it selfe, if it receiue not the soule of both, both of the sacrificer, and

The death of the soule.

Two notable effects of the death of the bodie in the godlie, rest from labours, and freedome of the soule: secondlie, resurrection to life and immortallitie.

What the slaughter of the bodie is.

What the slaughter of the soule is.

Simil.

The incurable wounds of the soule.

How couetousnesse is more than idolatrie.

The idolatrie of the couetous is full of vngodlinesse, and most inexcusable.

The beginning of idolatrie.

of him that is sacrificed. For, it is necessary, that he which sacrificeth, should first be sacrificed him selfe, and so be sacrificeth: and he that is dead sacrificeth one that is yet aliuē. For, when he speaketh blasphemously, when he railleth, when he repineth, are not these verie things incurable woundes of the soule? See you, that this speech is not spoken by an hyperbole excessively? Will you heare an other thing yet, and learne how couetousnes is idolatrie, and moze hainous than idolatrie too? Idolaters do worshippinge the creatures of God. For the Scripture saith: *They worshipped, and serued the creature, more than the creator.* But thou worshippingest a thing of thine owne creation. For God did not create couetousnesse, but the excesse of thine owne vnatiablenesse hath found it out. And behold the madnesse, and ridiculousnesse hereof. Those that worship idols, do also honoꝝ those which they worshippinge, and if a man say anie thing, and speake against them, they take vpon them the defence of them: but thou, being as it were perpetually drunke, doest worship such a thing, which, not onlie, is not free from reproue, but also is full of vngodlinesse. And therefore it followeth, that thou art much worse than they. For thou hast no way to defend it, as though it were not euill. And although in all respectes, those idolaters are voide of all excuse, yet art thou lesse excusable than they, which doest finde fault with couetousnesse tenne thousande times, and doest reprove those which nourish the same, and which serue it, and obey it. Now, if you will, let vs inquire, from whence idolatrie came in first. A certaine wise man saith, that a certaine rich man being wasted away, with vnseasonable, and vnmeasurable mourning for his sonne, and hauing no comfort for his græfe, to the intent that he might this way comfort his heauie case, he making a dead image of him that was departed, and continuing alwaies in the beholding of that, did seme to retaine him that was dead by that image. Now, certaine flattering fellows, whose God was their bellie, doing seruice to that image, to honour him, did bring

ROM. 1. 25.

Sap. 14. 11.

bying it to a custome of idolatry. Therefore it was brought in, by the weakenes of the minde, by a brutish custome, and erreffe of measure. But the case is not like in couctousnesse. For, it did not onlie procede from a weake soule, but also from a woyle matter. There was none here that had lost his sonne, none that sought comfort for his græfe, neither was anie man here drawen on by flatterers. But howe came it by then? I will tell you how. Came of a couctous minde deceiued God. For, he reseruing vnto him selfe, such things as should haue bene giuen vnto God, did offer vnto God such things, as he should haue had to him selfe, and the wrong was first offered vnto God. For, if we our selues belong vnto God, much moze in our possessions, what soeuer is chiefe, (doth pertaine to him.) Again, there was an attempt giuen vnto women, by a certaine grædie desire. They saw the daughters of men and they wallowed in desire (towards them.) From thence it came to goddes againe. For, to desire to haue moze than thy neighbour in worldly things, came of nothing else, but for that loue was waken cold. To desire to haue moze thā serueth, procedeth of nothing else; but of an haughtines, & hatred of mankind, and of a lostie contempt. Doeſt thou not see the earth, how large it is, and how much both the aire & the heauen doth exceede necessary measure in greatnes? For God, to the intent that he might quench thy grædinesse, did stretch forth his creatures to so great a measure. And albeit it is so, doeſt thou pull & haule still? And doeſt thou heare that couctousnesse is idolatry, & for all that yet doeſt thou not tremble? Thou wouldest make an inheritance to thy selfe, on the earth; but thou hast no inheritance in heauen. Art thou so haſty to leane others an inheritance (vpon earth,) that thou maiest deppine thy selfe of the inheritance (of heauen?) Tell me, if one should put it in thy hands to take all: I pray thee, wouldest thou not do it? How then, thou maiest if thou wilt. Albeit there be some that say, it is a græfe vnto them, when they must make ouer their inheritance vnto others,

G. g.

and

Couctousnes
had his begin-
ning from
Caine.

Gods bounti-
full prouidence
for man.

While we co-
uetously make
an inheritance
to our selues &c
to our frendes
vpon the earth,
we loose the
inheritance
of heauen.

Christ ought
to be the heire
of the godlie
by their last
will, yea all
their life time.

Why Christ
commaundeth
to giue to the
poore.

Almes are to
be giuen at the
time of death,
rather than not
at all.

and they had rather they had deuoured it all them selues,
than they should see it come to the possession of others. I doe
not know how to ridde thee neither of this weakenesse: for
this also proceedeth of the weakenesse of minde. And yet let
this be done withall. Leauē Christ thine heire in thy last
will. For that shouldest thou haue done in thy life time.
For, if thou haddest so done, thou haddest bene in a right
minde. Yet be now more bountifull, although necessitie
driue thee to it. For, Christ commaunded vs to giue to the
poore, to this end, that he might make vs godlie wise, while
we were aliue, that he might persuaade vs to contemne mo-
nie, that he might teache vs to set light by earthlie things.
This is not a contempt of monie, to giue it to such a man,
and such a man, when thou diest, and art not Lord of it
thy selfe. Now thou giuest not of thine owne frellie, but art
compelled of necessitie to giue it. They (that receiue it) are
beholding to death, and not vnto thee. This commeth
not of anie pitiefull compassion, but is extorted
from thee. And yet let it be done thus
(rather than not at all) doe
euen then deliuer thy
selfe from this
disease.

The

The fifteenth Morall.



Consider how much thou hast gotten by extortion, howe much thou hast gotten by couetousnesse, and recompence all foure-fold againe, and then make thy defence before God. But, there are some y^e are so become mad, and blind, which do not see what they ought to doe, not so much as at that time neither: But they deale so in all things, as though they should labour to make the iudgement of God more gracious vnto themselues. And therefore this blessed Apostle hath written in this Epistle, saying:

„ Walke as the children of light.

„ But the couetous man doth most of all liue in darknesse, and doth spreade much darknesse ouer all things. The Apostle saith also.

„ And haue no fellowship with the vnfruitful workes of darknesse, but rather euen rebuke them.

„ For it is a shame, euen to name those things, which are done of them in secret.

„ But all things, saith he, when they are rebuked, are made manifest of the light.

Heare I beseech you so manie as (say that you) will not incurre hatred, & neede not. Doth any mā take away things violently: and doest thou not reprove him? But fearest thou his hatred? Although thou maiest reprove him, not vnworthilie, but iustlie: doest thou neuerthelesse feare his hatred? Reproue thy brother, abyde his hatred, for the loue that thou bearest to Christ, so: y^e loue that thou owest to him. Vnder him from going downe into the deepe dungeon of Hell. For truest friendship consisteth not in eating, and drinkeing together, in giuing faire wordes, in salutation, and in spending the time in delight. Let vs giue those gifts to our friends, whereby we may deliuer their soules fro

The couetous man, is to restore againe goods euill gotten, foure-fold according to the law of thest.

Wherein the truest and most Christiā friendship doth consist.

Eccl. ii.

the

Do thy part
in reprov-
ing thy brothers
faults, though
he be not the
better.

By reprov-
ing our friends
faults, we pro-
fit them, and
please our
selves.

True friend-
ship is not
suspicious.

The testimo-
nie of consci-
ence, generall
& most firme.

When sinnes
are reprov-
ed, they are made
manifest.

the wrath of God. When we see them lying in the furnace of wickedness, let us raise them up. But thou wilt say, if he is nothing the better: Yet do thou what lieth in thy power, and thou hast answered God (for thy selfe.) Do not hide thy talent. To that end hast thou speech, tongue, and mouth, that thou maiest correct thy brother. Onlie if unreasonable creatures do contemne their like, and have no regard of unreasonable creatures. But dost thou, which callest God thy father, and thy neighbour, brother, when thou seest thy neighbour committe infinite evils, preferre thy neighbours shame before his profite? Do not so I pray thee. There is no token of friendship so great, as not to twinke at our brethren, when they sinne. Dost thou see them to be enemies? make them friends. Dost thou see them given to greedy covetousness? forbidde it. Dost thou see them take wrong? defende them. In so doing thou hast gratified, not them (onlie) but thy selfe first. Therefore we are friends, that we may profit one another. He will other wise heare it at his friends telling, and other wise when it is spoken of euerie other man. It may be that he will suspect euerie common man, and likewise one that should teach him, but he will not suspect his friend.

„ For it is shame, saith he, euen to name those things
„ which are done of them in secret.

„ But all things, when they are rebuked, are made ma-
„ nifest of the light.

What is his meaning in these wordes? This he saith. Offences, some be committed priuily, and some openly, but there it shal not be so. For there is no man whose conscience beareth him not witnesse, when he hath offended. Therefore he saith,

„ But all things, when they are rebuked, are made ma-
„ nifest of the light.

What then doth he speake here of Idolatry? No truely. But this talke, concerneth the life, and sinnes of men. For, all saith he, that is made manifest, is light. Therefore I be-
saith

teach you, neither be you slowe in repprouing others, neither do you take it graueously, whē you be repproued your selues. For as long as a thing is done in darkenes, it is done with the more securitie. But after it hath manie, that beare witnesse to that which is done, it is brought to light. Therefore let vs indeauour by all meanes, that we may put away frō our brethzen this killing of their soules, that we may dispearse the darkenesse, and that we may dye vnto vs the sunne of righteousness. For, if there be many shining lighte, both the way of vertue shall be easie vnto them, and those that be in darkenesse, shall be the rather espyed, when the light is increased, and doth dye awaie the darkenesse. But if the contrarie fall out, it is to be feared, least these lightes also be put out, when the thicknesse that cometh of y^e darknesse, and of our finnes, doeth overcome the light, and take awaie the clearenesse thereof. Let vs therefore be so affected vnto them, that we maie profit them, that by all meanes we may render glorie to our god.

God, by hys grace, and
kindnesse.

(::)

The thicke
darkenesse of
our finnes, ta-
keth awaie the
clearenesse of
the light.

The

The nineteenth Sermon.

Take heede therefore, that yee
vvalke circumspectly, not as
vnvise, but as vwise.

Redeeming the time, be-
cause the dayes are euill.

Therefore be you not vnvise, but vn-
derstanding vwhat the vwill of the Lorde
is.



We must be
innocent, as
Doves, and
wise, as serpents.

He doeth still purge out the
roote of bitterneſſe, yet ſtill
he cutteth of all occaſion of
anger. For what ſaith he?

Take good heede how you
walk. They are ſheepe in the
middeſt of Woolues, and yet
he biddeth them to be like
Doves. For he ſaith, You
ſhall be alſo Innocent as Do-
ues. Saying therefore, that

both they be in the middeſt of Woolues, and commande-
ment is giuen vnto them, not to reuenge, but to take wrong;
albeit the former were ſufficient euen to make them wea-
ker, but when other two things are added thereto, conſi-
der what an exceeding harde thing it is: ſee how S. Paule doth
ſerre them. Whole cities ſet themſelues againſt them. They
committe againſt them entred alſo into their owne houſes.
Father againſt the ſonne, ſonne againſt the father, mother
againſt the daughter, daughter againſt the mother, were
diſperſed euery where. What then, whence came theſe di-
uiſions? They heard Chriſt ſay againe: He that loveth father

Chriſt com-
maundeth his,
not to reuenge,
but to take
wrong.

or nother more than me, is not worthe of me. Wherefore, least they should thinke, that he should bring in strife and contention vaine, and without cause, so; that great anger would rise thereupon, if the Christians also should prosecute the cause, against such as did them wrong: therefore he sayeth,

„ Take heede therefore, that yee walke circumspect-
„ lie.

That is to saie, giue men none other occasion, to be your enemies, but that which they shal conceiue, of the preaching of the Gospell. Let this onlie be cause, of $\hat{\text{y}}$ enmitie betwene them and you. Let no man haue any other thing to laye to your charge. And furthermoze also, render you vnto them all honour, and all obedience, when it nothing hurteth the preaching of $\hat{\text{y}}$ Gospell, when it nothing hindereth goodlines. For saith he, *giue to euery one their duetie, tribute, so whom tribute is due, custome to whom custome.* For, when they see vs courteous in other things, they wil be ashamed.

„ Not as vnwise. but as wise,

„ Redeeming the time.

We doth not thus exhort vs, meaning that we should be mutable, and full of varietie, and of all sorts. But what saith he: The time is not yours, you are now in an other countrey, and pilgrims, and strangers, and aliants. Seeke not honour, seeke not glorie, seeke not power, neither reuenge, abide all things, and thereby redeeme the time, yelde manie things vnto them, yea all if they will. Conceiue me in your minde, one that hath a gorgeous house, and that certaine doe assault him to destroye him, and that he giueth them muche (monie) and delivereth himselfe: in that case we say, that he hath bought out himselfe: So must thou also doe. Thou hast a great house, and true saith, they come vnto thee to take all from thee, giue what soeuer anie man can require of thee: Dnlie provide safely, for the principall, I meane thy faith.

„ For the daies are euill.

What is here called euill in the daie? The euill of $\hat{\text{y}}$ daie,

Wh.

must

The true preaching of the Gospell, ought to be the onlie cause of enmitie betwene the disciples of Christ, and the children of this world.

We are here strangers, and must therefore redeeme the time, by yeelding to the aduersarie all, save our faith.

Simil.

What is called
the euill of e-
uerie thing.

must pertaine to the day. What is the euill of the bodie? Euen sicknesse. What is the euill of þe soule? Euen vice. What is the euill of the water? Euen bitternesse. And the euill of euerie thing, is a certaine naughtinesse concerning that nature, whose euill it is. If therefore there be anie euill concerning the day, it ought to pertaine to the verie day it selfe, to the houres, to þe light thereof. And Christ saith also: *Sufficient vnto the daie is the euill thereof.* Whereby we shal also knowe (what to saie to) the sojourn. In what sense then, doth he call dayes euill, or time euill? He calleth the euill, not in respect of their substance, neither as they be creatures, but by reason of those things that are done in them. Euen as it is a custome among vs to saie, I haue passed an harde and euill day: and yet holwe can a daie be harde? but onlie in respect of those things, that chaunce therein. Now, those things that fall out therein, are either good, and so they come of God: or euill, and then they procede of euil men. Therefore, men are the workers of those euilles, that fall out in times, and therefore they are called euill times. In this sense we also call times euil.

„ Wherefore saith he, be not vnwise, but vnderstāding
„ what the will of the Lord is.

„ And be not drunke vvith vvine, vvherein is
„ excesse.

The great e-
uils, which doe
come of the
too much drin-
king of wine.

Euen the vnmearurable taking hereof, doeth make men fierce, and overbold, and reatie to fall together by the eares, and to be angrie and fessie. Wine was giuen to make men merrie, not to make them drunke. But now, he that will not be drunke, is counted no man, & laughed to scozne, whereas in daie of all other things, drunkennesse should be most laughed to scozne. And certainly, euen a man that liueth quietlie at home, ought to be farre from drunkennesse: much more ought a souldiour (to be farre from it,) which is conuerlant with sword, with bloud, with slaughter, yea much more the souldiour, whose vvayth is sharpened also by other means,

meanes, I meane by his authoritie, by his power, for that he is continuallie in armaments, and in fight. Will you learne, where wine is good? Heare what the scripture saith:

ma. 31. 6 Give strong drinke to those that are ready to perish, and wine vnto those that mourne And god cause why: for, it hath a vertue to mollifie their hardness, and sadnesse, and to daine away their cloudie darkenesse: *Vine maketh glad the heart of man*

Where, and to whom, the moderate vte of wine is permitted.

104. 15. How then cometh drunkennesse, of wine? for, it is not possible that the same wine, shoulde worke things contrary to it selfe. Therefore drunkennesse cometh not of wine, but of the exceſſe. Wine was giuen for nothing else, but for the health of the bodie, but the vnmeasurable drinking of it, is an hindrance euen thereunto also And heare what this blessed Apostle doth write, & saie to Timothie say:

1. 3. 23. *Use a little wine for thy stomackes sake. and thine often infirmities.* for, euen for this cause, God made our bodies with in the compasse of measure, and to be satisfied with a little; thereby teaching vs already, that he hath made vs fitte for another life. And that also would God haue giuen vs from the beginning, but, for that we made our selues vnto; this of it, he did deferre (it for a time.) And euen in this time, during which he hath deferred it, not as much as in this time, doth he suffer vs to pamper our selues, vnmeasurable. for, * a cuppe of wine, and one loaf, is ynough to fill the bellie of a man. And he hath so provided, that he, which is the ruler of all vnreasonable creatures, shoulde in proportion stande in neede of lesse than they, & he hath made mans bodie smal, declaring this only thereby, that we haſten vnto an other life.

Drunkennes cometh not of wine, but of exceſſe.

* *matth. 23. 23.*

„ Be not drunke, saith he, with wine, wherein is riot.

for, it doth not ſane, but deſtroy: and that, not the body onlie, but the ſoule alſo.

„ But be yee filled with the ſpirit:

„ Speaking vnto your ſelues, in Psalmes and

„ Hymnes, & ſpiritual ſongs, ſinging & making

„ melodie to the Lord, in your hearts.

Hh. ij.

Giuing

„ Giuing thanks alwaies for all things vn-
 „ to God, and the father, in the name of our
 „ Lord Iesus Christ:
 „ Submitting your selues one to an other, in
 „ the feare of Christ.

Spirituell
 mirth in sing-
 ing of Psalmes.

To sing
 Psalmes is a
 great pleasure,
 and filleth vs
 with the holie
 spirit of God.

We must sing
 Psalmes, with
 vnderstanding,
 taking good
 heede there-
 vnto.

It speciallie
 delighteth
 god, that man
 should be
 thankefull.

What we
 must do, that
 the holy ghost
 may dwell in
 vs, and fill our
 heartes.

As though he should say: do you minde to be merrie? Will you spend the day? I will giue you a spirituall banquet. For, drunkenesse doth cut of all significant voice of our tongue, & doth cause vs to stammer, & doth peruert both our eyes and al together. Learne to sing Psalmes, and thou shalt see what a pleasure is therein. For, those that sing Psalmes, are filled with the holie spirit (of God,) even as they that sing theyr diuellish songs are filled with an vncleane spirit. What is ment by these wordes,

„ In your hartes vnto the Lord?

It is ment thereby, that we must doe it with vnderstanding, giuing god heede therevnto. For those, whose minde is not vpon that which they sing, doe sing their Psalmes at random, speaking the wordes, while their mind roueth another way. It followeth,

„ Giuing thanks alwaies for all things vnto God
 „ and the Father, in the name of our Lorde Iesus
 „ Christ:
 „ Submitting your selues one to an other in the feare
 „ of Christ.

Let your requests be offered vnto God, with thanks (giuing For, Phil. 4.) nothing so delighteth God, as when a man is thankefull. But we may best of all giue thanks, if we with our minde from the foresaid euill things, & do purge it thoroughlie with those things, whereof I haue latelie spoken.

„ But be filled saith he, with the spirit.

Whie, this (spirit) is in vs then? Yea verelie it is in vs. For, when we expell out of our mindes lying, when (we expell) bitternesse, and aduoutrie, and vncleannesse, and conetous-

courtousnesse, when we be curteous, mercifull, forbearing one an other, whē there is no gibing talke among vs, when we make our selues too:thie : what cause should there be, why the holie spirit of God should not come vnto vs, or rather shie vpon vs ? And he will not simple come vpon vs, but also he will fill our hearts. Now when there is so great light (shining) from within, it shall not so much as be hard vnto vs afterward to practise vertue, but vertue shall be facile and easie vnto vs. It followeth :

33. Giving thanks alwaies.

Thou wilt say, must I giue thanks for all things, that befall me ? Pea surelie, be it sicknesse, or be it pouertie.

We must giue thanks, both for aduersitie and prosperitie

Eccl. 3. 4. saying : *Whatsoener is laid vpon thee, accept it willingly* (suffer in heauinesse,) *and be patient in thy trouble :* much more

ought this to be done, in the new testament. Therefore, although thou know no reason of that which falleth out, giue thanks. For, that is a giuing of thanks in dede. But, if thou giue thanks when thou art in godd state, and slowest ouer with aboundance, and art in prosperitie, and hast the world at will, that is no great thing, no thing to be meruailed at. But, this is that which is required, that thou shouldest giue thanks, when thou art in tribulation, & in grēse, and * when thou art out of heart. Let no word be oftener in thy mouth than this, Lord, I thank thee. And what doe I talke of the tribulations of this worlde ? We should giue thanks vnto God euen for hell it selfe, for the punishments & for the plagues that are there. For that thing hath much profited vs, if we giue diligent heede to it. Let the feare of hell be laid vpon our hearts, in steade of a bridle. And therefore, let vs giue thanks, not onlie for manifest, but also for hidden benefitts, and for those things, wherein we are benefited against our wilts. For, God bestoweth manie benefitts vpon vs, whether we will, or no, and we are not ware thereof. And if you mistrust that, I will euen now make the matter plaine vnto you. For, consider me this thing.

The godlie giue alwaies thanks in humblenesse without reasoning.

* *Pro, 3. 26. I will lay my legs upon the rocke, & my feet shall stand upon the rocke.*
No word ought to be oftener, in the mouth of the godlie, than, Lord I thanke thee.

We must giue thanks both for manifest, & also for hidden benefitts.

Th. h. iiij.

These

God doth be-
nefit Heathens
that know him
not, and Here-
tikes: much
more vs that
honour him.
Marcionistes.
Manichees.

God benefi-
teth mankinde
both by plea-
sures, & by pu-
nishments.

* *discrecion.*

The godlie
must follow
holie Iob, in
all patience &
thankfulness.

What is re-
quired of vs in
giuing of
thanks.

* *and good
things.*

These cursed, and unbelieuing Heathens, doe they not as-
cribe all vnto the sunne and to their Idols: What then,
doth he not also benefite them: Is it not long of his proui-
dence that they liue, and haue their health, and beget chil-
dren, and all such like things: What say you to those, that
are called Marcionistes, do they not blaspheme him, and the
Manichees too: What then, doth he not benefite them euery
day: If then he benefite such people, when they know it not,
how much more doth he benefite vs: For, what worke is
more fitte for God, than to benefite mankinde, both by pu-
nishmentes, and by pleasures: Therefore, let vs not giue
thanks onlie, when we be in prosperitie, for, that is no
great matter, and that the Deuill also knoweth, and thereu-
pon he said: *Doth Iob worship God for nothing? Hast not thou* Iob. 1. 9.
sens'd all his things, both within and without? Take away all
*his substance, and verily he will * curse thee to thy face.* But
that cursed sende gotte no aduantage thereby: and God
graunt, that he may neuer get anie aduantage, by vs nei-
ther. But euen when we be in pouertie, and when we be
in sicknesse, and when we suffer wrong: then let vs in-
crease our thanksgiuing. I meane here thanksgiuing,
not in bare speech, or in tongue onlie: but in workes, and
deedes, and meaning, and heart. Let vs giue him thanks
with all our heart. For, he loueth vs, better than our pa-
rentes doe. And as much difference as there is, betwixne
godnesse, and naughtinesse: so much difference is there be-
twixne the loue of God, and the loue of our parentes to-
wardes vs. And these are not my wordes, but heare what
Christ him selfe saith, euen he which loueth vs so: *What* Luce. 11. 13.
man is there of you, which if his sonne doe aske him bread, will
giue him a stone? If ye then, being euill, haue knowledge to giue
good giftes to your children: how much more shall your father
*of heauen, giue the * holie spirit to them, that desire it of him?*
And againe, heare what God saith in an other place: *Will* Esay. 49. 1.
a woman forget her owne infant, and not pittie the children of
her owne wombe? And though she doe forget them, yet will I

not forget thee (saith the Lord) For, if he do not loue vs, wherefoze did he make vs? I pray you, could he not chuse? Doe we supplie vnto him anie want, or seruice, where vnto he needeth vs? And doth he neede anie thing, that we can doe? Heare what the Prophet saith: *I said vnto the Lord, thou art my Lord, thou hast no neede of anie good thing of mine.* And the vnthankfull, and senselesse people will say: commeth this of the goodnesse of God? And perhappes the vnbeleuing man will say, that all be honoured a like. Tell me, thou vngratefull person, in what things doest thou say, that Gods goodnesse is not saine? And what is that, that thou callest honouring all a like? Thou wilt say, such a man was lame, euen from his childehede: an other is madde, and possessed with a Deuill: an other, that is come to his vttermoost age, hath ledde all his life in pouertie: an other hath bene troubled all his life long, with most greuous diseases: are these the woorkes that are wrought by prouidence? One man is deafe, an other is dumme, and an other is poore. There is an other that is cursed, and thise cursed, and that is replenished with infinite euils, and yet he enioieth his riches, and keepeth his harlottes, and his Parasites, and possesseth a gorgeous house, and liueth a quiet life, and they make by a tale of manie such like things, knitting together long taunting talke, against the prouidence of God. Now, what should we say to them? What then, are they not governed by prouidence? If we had this conference with the Heathen, and they should say vnto vs, that the worlde is ordered by some, we will vse the same wordes againe to them. What are the things then, that are voide of prouidence? Wherefoze how do you honour your gods? How doe you worshippinge your gods, and your halfe gods? For, if it be done by prouidence, some one hath the gouernment of all: but, if there be anie that stand vncontented, whether they be Christians, or Infidels, or anie that be dyuened into a mammering, what shall we say to them?

Tell

God standeth
in no neede of

vs.

Objection.

Of the vn-
thankfulla-
gainst the e-
quitie of Gods
goodnesse, be-
cause some are
in aduersitie
more than o-
thers.

Solution.

Gods prouidence is proued by the goodlie order of the partes of the world.

Order com-meth of art, and chaunce is disorderly.

Simil.

Simil.

Tell me then, can so manie god things be made euen by chaunce? I meane the daily light, the good order and prouidence, (for all things,) the circular motion of the starres, the course of the day, and night, equallie ballanced one with the other, the naturall course, both in plants, and beastes, and in men: Tell me, who is it that ruleth these things, if there were no one, that were gouernour of all: And if all things were thus made by chaunce: who did then cause to turne round, and staide vpon the earth, or also vpon the waters, this vault, this so beautifull a vault, this so great a vault, I meane the heauen: Who is it that giueth seasons, fitte to bring forth fruite: Who hath put so great force, both in seedes, and in plants: For that which commeth by chaunce is altogither disordered, and that which is well ordered is done by art. For tell me, what is there of all the things, that are done among vs of their owne accord, are they not full of great disorder, and of great trouble and turmoile: And I do not speake (onlie) neither, of things that happen of their owne accorde, but of such also whereof there is some doer, but yet such a one as doth them vnartificiallie. As for example, let vs put the case here were timber, and stone, let there be lime also, and let a man take it, that is vnfittfull of building, let him build, and let him worke: I pray you would he not marre, and spoile all: Againe, put the case there were a shippe without a gouernour, hauing all things that a shippe should haue, the mā onlie excepted that should rule it artificiallie, it shall not be able to saile, I will not say if it lacke furniture, but though it be thoroughlie furnished: and hath so great an earth, being planted vpon the water, bene settled so stedfastlie for so long a time, without anie power to hold it together: And can there be anie reason in this: And is not the verie conceite of this, worthe to be infinitelie laughed at: And if the earth should beare the heauen also, behold there were an other burthen too. And if the heauē should be caried vpon the water, there againe would rise an other question. But it is prouidence that worketh

(all

(all this.) For those things, that are caried vpon the waters, must be hollow vpwards, & not be hollow dovnwards. Why so? Because the bodie of the thing which is hollow vpward, is altogether dipped in the water, as you see in a shippe: but the whole bodie of a thing, whose hollownesse is turned dovnward, is aboue the water, and onelie the edges of it lie vpon the water. Wherefore the water hath neede of a stiffe, and an hard bodie, and that is able to holde, if it should beare the burthen, that lieth vpon it. But, doth the ayre beare the Heauen? But the ayre is much softer and losier than the water, and can beare vpon nothing, no, not a nie thing that is most slender: much lesse, so greate a masse. Merily, if we would go about to prosecute exactly, both vniuersally, and also descending to euerie particular, the reason of the prouidence of God, all time would faile vs. Now I wil aske him, that putteth forth these questions: Are these things ruled by prouidence, or without prouidence? But are they not ruled by prouidence? And I will aske him againe: How were they made then? But he can alleadge me no reason. Wherefore, much moze oughtest thou not to enquire of such things, as belong to man, nor to be too curious therein. And why so? Because man is moze honorable than all these, and these things were made for mans sake, but not man for these. If therefore thou knowest not the wisdom, and ordering, which is in such things, as onely concerne the prouidence that God hath toward man: how canst thou be able to know the reason of such things, as properly concerne man himselfe? Tell me, wherefore, are (some) partes of the North, and (some) of the South inhabitable? Why hath he made him so small, and to be so farre distant from the heighth of the heauen, that he doubteth of those things that appeare in the vpper places? Tell me, I pray you, why was the night made longer in the winter, and shorter in the summer: why is there so great cold: why is there so great heat: why is the bodie mortall? And I will aske you infinite other things. And, if you will, I wil

We must not reason curiously, neyther of Gods prouidence, neyther of matters belonging to mā.

Man is more honorable than all other creatures, which were made for mans sake.

The reasons of things done by Gods prouidence, by the same prouidence are hidden from vs.

neuer make an end of asking you: and in all (such) things you shall stand in doubt (what to aunswere me.) Therefoze, this also is ordained by Gods prouidence, that the reasons of things are hidden from vs. Otherwise one woulde thinke that man were cause of all, if this didde not stay our cogitation. But thou wilt saie: Such a man is poze, and pouertie is an euill thing. Then I pray you, what is sicknesse: what is blindenesse: A man, these things are nothing. There is but one thing euill, that is, to sinne. And this one lie is it, that we ought to trie out indede. But wee omitting to search out the causes of such things, as are euill in very dede, are very curious in other things. Why doth none of vs at anie time enquire after this: why he hath sinned? Wo sinne: is it in me, or, is it not in me? And why should I goe about the bush (spending) many wordes? I will seeke this thing in my selfe. Didde I repressse my rage at any time? Did I at any time restraine my anger? Did I it eyther for shame, or for feare of men? By and by, as soone as I haue found that this is done, I shall find thereby, that there is sinne in me. No man searcheth out these matters, no man is curious to finde these things out. But it is most true, that Iob saith: Man swimmeth vainely in his wordes. For, what halte thou to do with that, if such a man be blinde, and such a man be poze? For, God hath not giuen thee in commaundement to search out this: & wherefoze doest thou it then? For, if thou stand in doubt, whether there be a power that hath the gouernement of the world, thou arte moste foolish of all other: but if thou be perswaded thereof, why standest thou in doubt, whether we ought to please God? For, these are the wordes of the Apostle:

„ Giving thanks alwayes for all things, vnto God.

Pouertie, sicknesse, blindnes, and such like, are not euill.

Sinne onelie is euill, the causes whereof we ought diligently to trie and examine.

To doubt of Gods prouidence is meere follie.

Simil.

Tell me this I pray thee: Go thy wayes vnto the Physicians house, and when it is founde that one hath a wounde, thou shalt see that he doth cutte him, and seare him: But in thee

th^{is} I say not the like. But go thy wayes into the Carpenters workehouse, and there thou doest not enquire after the reasons of things, although thou knowe nothing what is done there. And yet many things seeme there vnto thee to be doubtfull: as when he frameth his timber, when he bringeth it from one forme to an other. Or rather I will bring thee to a more easie arte, and there also thou shalt so doubt, that thou shalt stagger againe. As for example in painting: Doth he not seeme vnto thee, to doe that which he doth, to no great purpose? Are not there lines, and drawing of lines round? But if he put his colours vnto them, then will his arte seeme vnto thee, to be beautifull, and yet thou shalt not then neither perceiue it exactly. But what I speake I of Carpenters, and Painters, and our fellow seruantes. Tell me, how doth the Bee make hir combes, and then thou shalt tell me (more) of God. Learne me out the worke of the Emmets, of the Spider, & of the Swallow, & then thou shalt tell me of God. Tell me these things. But thou canst not doe it. Therefore, O man, wilt thou not cease to seeke after such things, as are superfluous for thee? For, these things are superfluous indeede. Wilt thou not cease to be too curious in matters? Nothing is wiser, than ignorance in these things, in which they that professe themselves to be of no knowledge, are most wise: but those that be ouer curious, are the most foolish of all other. And therefore, it is not alway wisdom for a man to professe, that he knoweth a thing: but in some cases, it is to be counted foolishnesse. For, tell me, if there were two menne, whereof one should professe, that he would runne through, and measure all the aire (that reacheth) from the earth to the heauen, and should stretch forth his roapes to that end, and the other laughing him to scorn, should professe, that he knewe not how to doe it: tell me, which of these two should we laugh to scorn? Whether, him that pretendeth to know to doe it, or him that is ignorant of it? Surely, him that saith, that he knoweth how to doe it. Therefore

A. y.

he

*Simil.**Simil.**Simil.*

The Bee, the Ant, the Spider, the Swallow, the Flie, & the Worme, do things, that passe our vnderstanding. It is wisdom not to professe to know things, that wee know not, and the contrarie is very follie.

Simil.

Great is his
ignorance
which profes-
seth to know
much, and
knoweth it
not.

*To know our
own ignorance
is a good de-
gree to know-
ledge.

he that is ignorant therein, is wiser, than he that professeth the knowledge of it. Again, what if one should profess to know, how many little cruces full of water the whole sea containeth, and an other should confesse himselfe to bee ignorant therein: is not the ignorance thereof, wiser than the knowledge? Yes verily. And why so? Because the ignorance of him that professeth to know it, is exceeding great. For, he that saith, that he is ignorant therein, knoweth some parte thereof. And how much is it (that he knoweth?) Even this: that it is not to be comprehended, by mans knowledge. And surely, that is no small thing. But, he that professeth to knowe it, of all, is most ignorant therein, where in he professeth such knowledge: and even therefore, he is to bee laughed to scorn.



The

The sixteenth Morall.



AS, by how manie meanes are we taught, to bzidle our vntimely meddling, and our ouer much curiositie in matters: and yet we cannot abide it, but we are ouer curious in other mens liues. Why is such a mā impotent in his lymmes? Why is such a man poze? Why then, by the same reason, we shall fall away also, into an other kinde of doating, (saying:) Why is such a one a woman, & why are not all men? wherefoze is there any asse? wherefoze is there any ore? wherefoze is there any dog? wherefoze is there any wolfe? wherefoze is there any stone? wherefoze is there any wood? & our speeche will run out into an infinit length. Euen so; this cause therefore, hath God appointed measures of our knowledge, & hath laid the foundatiō of them in nature it selfe. And see how great our curiositie is, whereas we can looke vp to so great heigth, euen from the earth vnto the heauen, and be nothing the woyse so; it: when we at anie time, going vp into an high towre, shall desire to loke a great way downe, and shall stoupe down but a little, a certaine staggering, & a great darke dazeling taketh vs forthwith: how, tell me the cause thereof. But you can finde out no cause, to shew me. Wherefoze hath the eye sight a greater soze, & why hath it a stay at things, that are further off? And a man maie likewise see a tryall of the same, in hearing. For, neither can one crie so loud, to fil the aire so farre as the eye can reach forth, neither can one heare a thing so farre distant. Why are not all the parts of the bodie, of like honoz? Why haue they not all retained one vse, and one place? euen Paule himselfe did search after these things, nay rather he searched not after them, so; he was wise: but when he hit vppon this place, he said, (God disposed)

every one of the members of the bodie, euen as he himself would,

It. iij.

Against curious searching of Gods prouidence, in ordering humane matters,

The fond and foolish questions of such, as be ouer curious in enquiring of Gods prouidence.

God hath appointed a measure for our knowledge.

Simil. in fig.

We must commit the disposing of all parts of the bodie to God onelie.

Saint Paule being wise, did not curiously search the causes of things, but committed all to Gods will.

hee

We must continue like good seruantes in giuing of thanks, and not talke and enquire too busily, like euill seruants.

1 * *Simil.*

Much babling and idlenesse go together.

There is a most exceding difference betwene God and vs.

Obiect.

Solut.

There is prouidence.

We cannot comprehend the knowledge of Gods prouidence.

he committed all things onelie to his will. Lette vs giue thanks for all things. Therefore, saith he, *Giue thanks for all things.* This is the parte of a well meaning, and a wise, and vnderstanding seruant: the other is the parte of a brawling and idle, and ouer busie seruant. See you not among seruants, that those that are the vilest of the seruants, and profitable for nothing, yet are most prattling and talkatiue, and they enquire curiously vpon such businesse of their Maisters, as they themselues desire to hide: but the wise and discrete seruants doe respect one onelie thing, howe they may performe all things that appertaine to their seruice. We that bleth much talke, worketh nothing at all: Euen as, he that worketh much, bleth no words out of season. Therefore Saint Paule writte this of widowes, saying: *They learne, not (being) idle onelie, but also tilters.* Tell me in god soth, whether difference is greater, the difference that is betwene our age, and the age of children: or the difference that there is, betwene GOD and Man: or betwene Snattes and vs: or God and vs: The matter is very plaine. Therefore arte thou such a busie bodie then?

„ Giue thanks for all things.

Thou wilt saie, what if an Infidell should aske me the question, how should I aunswere him? We desireth to learne of me, whether there be any prouidence or no: For, he himselfe saith, that there is none that ruleth things by prouidence. Therefore, thou by exchange taking vpon thee his person, aske him also thus. But, doth he saie, that there is no prouidence? That there is prouidence, it is plaine, by the things that thou hast saide before: but that it is not able to be comprehended by our knowledge (it appeareth manifestly) by those things, whereof we can not finde out the reason. For, if in those things which men do, we oftentimes doe not knowe the manner of the administration of them, although, both many of them doe seme

unto

unto vs to be absurd, and yet we yelde unto them : how much more (must that fall out) in God ? But in God, neyther is there anie thing that is absurde, neyther anie thing, that seemeth so to the faithfull . Therefore lette vs giue thankses fo; all things , lette vs gloriofie him fo; all things.

In God all things are good, for the which wee ought to be thankfull, and gloriofie him.

„ Submitting your selues (saith he) one to an other in the feare of God.

For, if thou be content to be subiect fo; thy gouernours sake, or fo; to gette riches, or fo; reuerence sake, then much more, lette there be on thy parte recompence of seruice and subiection, fo; the feare of God . For, so it shall be no seruitude . Lette not one sitte in the place of a free man, and an other in the place of a seruant : but it were better, that both Maisters and seruants, would serue one an other . Much better were it thus to be a seruant, than to be otherwise a free man . And that thing may appeare thus . * Lette there be one Maister that hath an hundred seruants, and lette him persourne no seruice to them: Lette there be an other companie of an hundred that be friends, and serue one an other : Which of these two sortes shall liue better, which of them shall liue with greater pleasure, and with greater ioy ? Here is no anger, no prouoking one of an other, no fiercenesse, neyther anie such other like thing . There is feare and dread. And there all is done of mere necessitie . But here all is done willingly . And there they serue one an other by compulsion : but here with giuing thankses one to an other . This is the will of God . Therefore *Christe* washed his Disciples feete . Or rather, if you will diligently examine the matter, there is also a requiting of seruice that proceedeth from the Maisters. For, what though so great countenance that the Maister beareth, doth not suffer this requiting to appeare? For, when thy seruant doth persourne his seruice to thee in his bodie, & thou in recompence of

Causes mouing vs to subiection.

Wee ought to submit our selues for the feare of God.

It were a goodly thing both for Maisters and seruants to consider their duties, seruing one an other.

* *Simil.*

A most notable example of Christes loue and humilitie.

* Προ ἑπὶ δα-
 λείας ἵστ', lege
 πρὸ τοῦ δαλείας ἵστ',

of the same doest nourish his body, and cherish it, both with meate, & clothes, & shoes, euē thou thus doing * vñ a kind of seruice, (towards him.) Because, if thou shouldst not serue his turne in thy kind, neither would he do his seruice, vnto thee: but he shall be free straight, and no law wil compell him to serue, without he be nourished. Now therefore, if this fall out in bond-seruants: what absurditie is it, if the same fall out in those, that be free men?

„ Submitting your selues (saith he) in the feare of Christ.

Now great grace is this, when we shall haue a rewarde also: But an other will not submit himselfe vnto thee. Yet submit thou thy selfe. It is not barely said, obey thou, but

„ Submit thy selfe.

How our sub-
 mission get-
 teth vs a superi-
 oritie.

We thou of such an affection towarde all men, as if all were thy Maisters. For, so thou shalt haue them thy seruants, being brought into bondage to thee, with a most tyrānous power of seruitude. For, thou shalt the sooner haue the maiesterie ouer them, when thou hauing before receiued no curtelle, that they might shew thee, doest shew them all the pleasure, that might procede from thee. This is it that is meant by these words, when he saith:

„ Submitting your selues one to an other in the feare of Christ.

What is meant
 by submitting
 our selues one
 to an other in
 the feare of
 God.

That we should maister all our passions, that we should serue God, that we should preserve loue one toward an other, and then may we be counted worthy to receiue fauour at Gods handes, through his grace and kindenesse.

The

The twentieth Sermon.

87
 „ **V**lues submit your selues vnto
 „ your ovne husbands, as vn-
 „ to the Lord.

„ For, the husbände is the
 „ head of the vvife, euen as
 „ Christ is the head of the Church, and he is
 „ the Sauour of the bodie.

„ But, as the Church is subiect vnto Christ,
 „ likewise the vviues to their ovne hus-
 „ bandes, in all things.



Certaine wise man, accounting
 manie things in the number of
 blessings, accounted this one
 thing also, for a blessing among
 the rest: and, saith he: *A woman*
that is of one consent with her
husband. And againe in an other
 place, he placeth it; with the
 blessings: That a woman

Blessed is the
 agreement be-
 twene man, &
 wife.

should keepe a man companie with concord. And God doth
 seeme to haue had a great care euen from the beginning, of
 this knitting iointlie together of man and wise. And the
 Scripture, speaking of both, as it were but of one, said thus:
Male and female created he them. And againe: *There is no*
male neither female For, there can not be so great familiari-
 tie betwene man and man, as betwene man and wise, if he
 be coupled as he ought to be. Wherefore a certaine man,
 that he might expresse his exceeding loue, euen a blessed
 man, and euen at such a time when he betwailed one of his
 friendes, and one that was ioined in soule with him, he

kk,

called

Excellent, &
vehement is
the loue of
godly women,
in mariage.

Gods holie &
wise ordinance,
in appointing
the marriage
of Adam and
Eue our first pa-
rents, and be-
nefits ensuing
thereof.

* Simil.

Simil.

called him not father, nor mother, nor child, nor brother,
nor friend : but what ? *Thy loue fell vpon me, euen vpon me, 2. Sam. 13.*
saith he, euen as the loue of women. For in dæde, in verie dæde,
that loue is more tyrannous, than anie other tyranny. For,
other tyrannies are vehement, but this louing affection,
hath both vehemencie in it, and sadeth not. For, there is a
certaine loue that lieth lurking in our nature, and priuilie
ioineth together these bodies. Therefore, euen from the be-
ginning woman came of man, and after that, of man and
woman, came man and woman. Do you see, how they are
knit together, how they are wozapped together ? (Doe you
see) how God would not suffer that an other substance (be-
side man) should come in from elsewhere, (to make the
woman.) And see how great things God hath ordered here-
by. He let Adam marrie his owne sister : or rather not his
sister, but his daughter : or rather yet, not his daughter,
but something more than his daughter, euen his owne flesh.
And he did all from aboue, ioyning them into one, as you
see stones most closelie ioined vnto stones (in a building.)
For, he did not make her of anie thing that was without
man, that he might not be affectioned to her, as to a straun-
ger : neither would he againe haue mariage to rest in
her onlie, least man, streightning and gathering him selfe
close together, should be separated from all other. And, e-
uen as among plantes, those be best aboue all other, which
both haue one stemme, and stretch out also farre into ma-
nie boughes, so that if they but turne about the roote, all is
in vaine : and albeit, it should haue manie rotes, yet that
can not make the tree to be verie saire to the eye : euen in
like sorte falleth it out in this our case. He caused that all
mankind should be planted out of one Adam, bringing it to
great necessitie, or rather streightning it, to the intent that
it might not be pulled in sunder, and separated. He did cause
them, not to marrie their sisters, and daughters anie more :
that we might not draw together this loue into one againe,
e so by other meanes be seuered one from an other. There-
fore

Cap. 1. 27. *foze he said, he that created them from the beginning, Male and female created he them. foz hereof are ingendred great suils, and verie great good, both vnto (priuate) houses, and (whole) cities. foz, there is nothing that bindeth our life so close together, as the loue of the man and the wife. Spanie are brought thereby to lay a side their armour, and foz this they spend their life too. foz, S. Paule would not haue laboured so much about this matter, without cause, and in vaine, saying:*

„Wiues submit your selues vnto your owne hus bands
„as vnto the Lord.

And why so? Because, if the man and the wife doe agree well together, both, the children are well brought vp, and the seruantes doe keepe good order, and the neighbours inioy (their parte of) this swæte smelling saour, and their friendes likewise, and their kinsfolkes: but, if they agree not, all things are ouerthrowen, and brought to confusion.* And euen as, whē the Capitaines generall of an armie are at peace one with another, all things follow one vpon another orderlie: but contrariwise, if they fall at variance, all things are turned vpside downe: so verilie is it euen in this matter. What then?

By disagree-
ment families
are overthrowē
and brought
to confusion.

* Simil.

„Wiues, (saith he,) submit your selues vnto your
„owne hus bands, as vnto the Lord.

God Lord, how can that be then, which Christ saith in an other place? If one renounce not both wife, and hus band, he can not follow me. foz, if the wife must be subiect vnto her hus bande, as vnto the Lord, it is most necessarie by reason, that she ought not to renounce her hus bande, no not foz the Lordes sake. But this word,

Question:

„As,

Doth not altogether in all places note, & the things wher vnto it is put, be of like honour. Wher this is his meaning by those wordes. As, knowing that you doe serue the Lord, which he also saith elsewhere, that although thou doe it not foz thine husbands sake, yet thou doest it principally foz the

Answer.
The signif-
ication of the
word (As)

B k. ij.

Lordes

Exceeding
subiection re-
quired of wiues
to their hus-
bandes.

The man is
the head, and
the woman is
the bodie.

Lordes sake, when thou yeldest vnto thy hus band, as it were seruing the Lord. For, if he that resisteth this outward, and ciuill powers, resisteth the ordinance of God, much more doth he resist the ordinance of God, that doth not submit her selfe vnto her hus band. So was it Gods wil from the beginning. Let vs lay this for a ground, that the man standeth in steade of the head, & the woman in steade of the bodie. Vpon this S. Paule confirmeth his matter by reasons, saying: that

„ The husband is the head of the wife, euen as Christ
„ is the head of the Church, and he is the Sauour of the
„ bodie.

„ But as the Church is subiect vnto Christ, likewise
„ the wiues to their owne hus bands, in all things.

Then saith he,

„ The hus band is the head of the wife, euen as Christ
„ is the head of the church, and he (saith he,) is the
„ Sauour of the bodie.

The head is
the safetie of
the bodie.

The dutie of
the hus band is,
to gouerne &
prouide for
his wife & his
familie.

The church
consisteth of
men and wo-
men.

For the head is the safetie of the bodie. S. Paule heretofore hath laid downe a foundation, of loue and (a mutual) care, both to the hus band, and to the wife, allotting vnto euerie of them their fit place. To the hus band the place of a gouernour, and of one that should care for things. To the wife, to be subiect vnto her hus band. Wherefore he saith,

„ As the Church is subiect vnto Christ.

What is the Church? It is men, and women. Likewise let wiues be subiect vnto their hus bands, as vnto God.

„ Ye hus bandes loue your vviues, euen as
„ Christ also loued the Church.

Hast thou heard how exceeding great subiection is required (in wiues?) Hast thou commended S. Paule, and had him in admiration, for that he so knitteth our life together, as a wonderfull, & spirituall man? That is very well. But heare now what things he requireth also at thine handes. For, he useth the same example againe, saying:

„ Ye

„ Yee husblandes loue your wiues, euen as Christ also
 „ loued the Church.

Hast thou seene the measure of subiection (in the wiues?)
 now heare also the measure of the loue (that thou owest to
 thy wife.) Wilt thou haue thy wife to be subiect, vnto thee,
 as the Church is vnto Christ? Then tender thou hir so, as
 Christ tendereth his Church. Although thou shouldest giue
 thy life for hir, although thou shouldest be helued in tenne
 thousand peeces, although thou shouldest abide, or suffer any
 thing: thou shalt not refuse to doe it. And although thou a-
 bide all these things, thou hast as yet done no suche thing, as
 Christ hath done. For, thou doest these things euen then whe
 thou art matched with hir: but Christ did it for hir & turned
 him of, and hated him. Therefore as Christ did bring hir vnder
 his fete, with much tendering, which doth behaue hir
 selfe waywardlie toward him, and doth hate him, and spitte
 at him, and liue wantonlie, not with threatnings, not with
 reprochfull dealings, not with feare, not with any other
 such like thing: so deale thou also with thy wife. Although
 thou shouldest see hir set thee at naught, and take hir pleasure,
 and despise thee, yet with much tendering of hir, thou maist
 bring hir euen vnder thy fete, and with loue & fauour. For,
 there is nothing that can holde fast more violentlie, then the
 bandes of tender loue, especiallie betwene man and wife.
 One maye perhappes binde his seruant vnto him by feare,
 or rather not as much as his seruant neither. For, he slip-
 ping away quicklie, will be gone. But thou must binde vnto
 thee, hir that is the companion of thy life, the mother of
 thy children, the cause of all thy ioye, not with feare, not with
 threatnings, but with loue and sauourable affection. For,
 what (marriage) yoke is that, when the wife trembleth at
 hir husblande? And what pleasure shall the man himselte en-
 ioy, that dwelleth with his wife, as with a seruant, & not as
 with a free woman? And if thou suffer anie thing for hir sake,
 do not cast it in hir teeth, for Christ did not so. It follow-
 eth.

The exceeding
 loue, that is re-
 quired of hus-
 bandes toward
 their wiues.

Christ did al-
 lure his spouse,
 with tender
 loue, not with
 feare & terror.

Feare will
 not allure as
 much as a ser-
 uant.

K k. iij.

And

„ And gaue himselfe for it, to sanctifie it, when he had
 „ clenfed it.

As Christ did
 not abhorre
 his Church for
 hir deformi-
 ties, no more
 must the hus-
 band abhorre
 his wife.

Wherefore the Church was vncleane, it had such things
 as might be rep:ehended in it, it was deformed, it was vile.
 Wherefore whatsoeuer wife thou takest, thou shalt not take
 such a spouse, as the church was to Christ, neither y so much
 estraugeth hir selfe from the, as the Church did from
 Christ. Yet Christ did not abhorre the Church, neither did
 he hate hir, although she was so exceedinglie deformed. Will
 you heare howe greatlie she was deformed? Heare what
 S. Paule saith, *Ye were sometimes darkenesse* Doe you see how
 blacke she was? What is blacker than darkenesse? Do you
 see the boldnesse of hir? *Linig, saioth he, in naughtinesse and*
ennie. See you the unpurenesse of hir? *Disc-bedicini foolish.* But
 what say I? She was foolish and blasphemous. And yet,
 although there were so manie faultes, he did so giue him-
 selfe (to death) for this deformed (Church) as if she had bene
 beautifull, as if she had bene his dearling, as if she had bene
 wonderfull. And in admiration hereof S. Paule saide. *Nowe*
seae we will anie man die for the righteous. And againe. *Seeing*
that while we were yet sinners, Christ dyed for vs. And Christ
 hauing taken his Church in this pickle, doeth garnish hir,
 and washe hir, and doth not refuse to doe that neither. It
 followeth,

„ To sanctifie it, when he had clenfed
 „ it, in the fountaine of vvater, in the vvorde.
 „ That he mighte presente it vnto him-
 „ selfe, a glorious Church, not hauing
 „ spotte, or vvrinkle, or anie suche thing,
 „ but that it shoulde be holie, and vvithout
 „ blame.

With the fountaine of water he washeth the vncleane-
 nesse,

Christ so di-
 ed for his de-
 formed church,
 as if she had
 bene beauti-
 full.

Eph. 5.

Til. 3.

Rom. 5.
 Rom. 5.

nelle of it, he saith:

„ In the word.

14. 19. *What word? (He meaneth) in the name of the Father, and of the Sonne, and of the holie Ghost. And he hath not barelie garnished hir, but also,*

„ Hath made hir glorious, not hauing spotte or wrinkle, or anie such thing.

Wherefore, let vs also seeke after this beautie (in our wiues) and we shall be able our selues to make it. Doe thou not seeke in thy wife, such things as are not hir owne. Seest thou that the Church receiued all of our maister: that it was made glorious by him: that it was brought by hym, to be without faulte: Therefore doe not thou caste off thy wife, if she be deformed. Heare what the Scripture sayeth,

14. 11. 3 *The Bee is but small among foules, yet is hir fruite exceeding sweete.* Thy wife is the woikemanshippe of God, thou doest not abuse hir, thou abusest him that made hir. What shouldst thou doe in this case? If thou shouldst contrariewise praise hir for hir beautie: both this praise (of beautie) and the former hatred (of deformitie) is (token) of wanton mindes. Euen the loue it selfe (that thou oughtest to beare to thy wife,) doeth require the beautie of the minde. Let the Bridgrome of the Church be an example vnto thee. This outward beautie is full of pride and haughtinesse, and doth cast thee into icalousie, and doth make thee oftentimes, to suspect the thing that is absurde. But hath it anie pleasure with it? Yea surelie hath it, for one moneth, or two, or at the most for a yeare: but, after that, none at all: but by custome our admiration of it fadeth awaie. But the euilles that haue before fallen out, by reason of this beautie, doe remaine still: euen pride, haughtinesse, and contempt. But in hir, that is not such an one, there is no such thing, but as there is iuste cause, the loue that beginneth, doeth remaine in his seruencie, because it is the loue of the beautie of the minde, & not of the bodie. Tel me, what is better than the beaue? What is beautifuller than y^e starres?

Name

The Church
is washed, and
made cleane,
by holie bap-
tisme.

The husband
that abuseth
his wife, doth
abuse God
that made hir.

Simil.

Great and
wonderfull
things, be not
so had in ad-
miration of vs,
if we be accu-
stomed ther-
unto.

What beautie
God requireth
in a wife.

Same what bodie thou wilt, it is not so white, or what eyes thou wilt, the sight of them is not so cherefull. Now, when the heauens were made (first) euen the Angels had them in admiration, and we thinke them to be wonderfull yet, but not like as he that was in the beginning. After such a sort, custome is the cause, that we doe not maruaile at things alike. How much moze falleth it out so in a woman? Now if sicknesse come vpon it too, straight wayes all is fledde. Let vs looke for good will, modestie, and mildenesse, at our wiues hande. These are markes, whereby we maye knowe beautie. But let vs not require at hir handes, beautie of bodie, neither let vs finde fault with hir, for such things as she hath not in hir owne power, or rather let vs neuer finde fault with hir at all. For that were a bolde, and a rash part. Neither let vs frette, or repyne at them. See you not, I praye you, how manie, hauing dwelled with fayre wiues, haue ended their liues miserablie? and how manie hauing taken them wiues, that haue not bene verie faire, haue liued with them to extream age, with great pleasure? Let vs wipe awaie the spotte that is within, let vs pull out the wrinkles that are within, let vs take away such things as are blame worthe in the minde. Such is the beautie that God requireth. Let vs make hir faire to God, not to our selues. Let vs not seeke riches, (in choosing our wiues,) nor seeke after outward nobilitie, but after nobilitie in minde. Let no man looke to be enriched by his wife: for such riches are filthie and shamefull: neither let any man at all require to be rich hereby. For those that will be enriched after this sort, do fall into temptation, and into foolish, and noysome liles, and into snares, and perdition, and destruction. Therefore seeke not to abound in riches by thy wife, and thou shalt finde all other things easilie. Tell me, who is there, that leauing the moze principall things, wil haue regarde of things, that are lesse in value? But alas, we vse this in all things. And if we haue a childe, we doe not trauell to make him good, but to marrie him to a rich wife: not to nurture him well, but

but to make him riche. *Do* if we take any trade in hande (wee seeke) not, howe we may vse it without offence, but how it may bring great gaine vnto vs. And now all is turned to money. Therefore are all things corrupt, because the loue of money possesseth vs. It followeth,

The loue of
monie is the
cause of all
corruption.

„ So ought men to loue their viues, as their
„ owne bodies.

Now what is ment hereby? He went (before) as it were to a greater resemblance, and a vehementer example. He doth not so note, but commeth to one that is nearer, and more plaine, and an other purpose to iustifie the same. For the thing that Christ did, was not much forced vpon him, he was Christe, and was God, and gaue himselfe. And therefore now he bringeth it about artificially an other way, saying,

„ So ought men:

For this thing is not the mans free gift, but it is due debt. And it followeth,

„ As their owne bodies.

How so?

„ For no man euer yet hated his owne flesh,
„ but nourished, and chearished it.

That is to say, he tendereth it with great care. *Howe* is the wife, the mans flesh? *This is bone of my bone, sayeth Adam, and fleshe, of my fleshe.* For she was made of our substance, And not that onlie, but he sayeth also, *They shall be one flesh.*

How the wife
is the mans
flesh.

„ Euen as the Lord (loued) the Church.

He is come againe to his first example.

„ For we are members of his bodie, of his
„ flesh, and of his bones:

„ Euen as Eue was made of Adam, of his flesh and of his bones. For, those are the most principall things, in our bo-

di,

die,

Si mil. infig.

die cū flesh, and bones. The bones are laide vnder as it were the keele of a shippe, & flesh is aboue that, as it were a building. But it is plaine, how the woman is flesh and bone of Adam. But how is it so in respect of Christ? He meaneth thus: As there is so great nearenesse in that: so there is herein also. What is ment when he saith,

„ Of his flesh?

How we are
of christs flesh,
and his mem-
bers.

We are of
Christs flesh,
by communi-
cating in the
olie myste-
ries.

What is to saie, naturallie of him. And howe are we Christs members after this sort? Because we are framed according vnto him. And howe of his flesh? You knowe as manie of you as are partakers of the (holie) mysteries. The

scripture saith, *That a bone of him shall not be broken.* Of him we are forthwith made. And how? We are againe what this blessed Apostle saith, *Because the children were partakers* *1 Ion. 19. 34*

of fleshe, and bloude: he likewise also tooke part of the same. But here he tooke part with vs, not we with him. Howe are we then of his fleshe and bones? Some say, that it is to be referred to bloude, and water: but that is not so. But as he came of the holie Ghost, without companie of man: so are we bozne in the fountaine of Water. See howe manye examples there are, that that birth of Christe maie be beleued. Of the madnesse of the Heretickes: that which is now bozne, is bozne of water, a true bearing, and a bodie. *Esa. 7. 14*
Mat. 1. 20

We are of
Christs flesh,
by Baptisme.

Howe then,

„ Of his flesh, and of his bones?

* *saues.* Both
a ribbe: and
a side.

That is to saie: Adam was made of his whole substance: Christ was bozne. How? God tooke of his* ribbe. He was slaine on the crosse, and we are of one substance with him. He hath God the word in himselfe, and we (too.)

„ For this cause, shall a man, leaue father,
„ and mother, and shall bee ioyned vnto
„ his wife, and two shall be made one
„ fleshe.

And

And what now, beholde here is a thirde profe to iustifie it: that one leauing those that haue brought him into the world and those of whom he sprang, is ioyned to his wife. And now both father, & mother, & child are one flesh, by the companie of them both confused, and mingled together. For, their seedes being mingled, thereof is borne a childe againe, so that these are become one flesh. Now the man & wife, after this againe, become one flesh, by their companying together. For, the wife is bound againe, and much more than the childe. And why so? Because it is ordained so from the beginning. Now doe not stande telling me, that thy wife is of such properties, or such properties. Doeſt thou not see, that we also in our flesh haue many faults. One is lame, an other hath his seate standing awrie, an other hath his handes dyed vp, an other hath some other member weake: and yet he is not grieved at it, he doeth not strike it off, but oftentimes he preferreth it, before some other of his members. And god cause whie, for it is his owne. For, loke how great loue euerie man beareth vnto himselfe: so great loue, will S. Paule haue vs beare vnto our wife. We are all partakers of one nature. But the reason why is in respect of the wife, is of greater force, for as much as there be two bodies. But the man is the heade, and the woman the bodie, and God is the head of Christ. This is that I say then: that loke in what sort the bodie is one, even so is Christ, and the father. Therefore it is found out, that the father also is our head. He putteth downe two examples, * one of Christ, an other of the bodie. (Then it followeth in the text)

„ This is a great myſterie, but I ſpeake of
„ Christ, and the Church.

What is this great myſterie ſayeſt thou? That blessed Moses, or rather God did closelie signifie some great, & wonderfull thing: and yet for this time, I ſpeake these wordes of Christ, saith he: for he leauing his father, descended & came to his spouse, & became one in spirit. He that is coupled vnto the Lord is one spirit. And it was sicke said,

It is great, that the child in marriage should forsake the parents.

The imperfections of the wife, are to be suffered.

* Græcice
scribere
dō nōm
deī, qm, nō p
god, qd nō p
Tunc sequitur
conuētus
nō uolūtas nō
pōt a dō.

„ A great myserie.

As if he should haue saide, yet I must needs tell you, that this allegoricall taking of it, (betweene Christ and his Church,) doth not ouerthrow the lone.

„ Therefore euerie one of you, do yee so :
 „ let euerie one of you loue his vvife, euen as
 „ him selfe, and let the vvife reuerence hir hus-
 „ band.

The great
 myserie, of
 leauing farther,
 and mother
 in marriage.

For in daede, in verie daede, it is a myserie, and a great myserie. A man, leauing him that brought him into the woorld, that begotte him, and brought him vp, leauing hir that was in trauell with him, that did abide græuous paine for him, leauing those, that haue employed so great benefits vpon him, those with whom he was so wel acquainted, doth stick fast vnto hir, which he hath not as much as sene (before,) neither hath she had any thing to do with him, and doth preferre hir before all. This is a myserie in daede. And the parentes are nothing græued, when these things are done, but (they take it heauelic) rather, if they be not done : and, if both their money be wasted, and cost bestowed (in this respect,) they reioyce at it. This is verelie a great myserie, and it hath in it a certaine hidden wisdom. This is it that S. Paule tolde vs before, saying:

S. Paule made
 mention of
 Christ and of
 the Church,
 that the man
 might chearish
 his wife, as
 Christ did the
 Church, and
 the wife reue-
 rence hir hus-
 band, as the
 Church ho-
 noureth
 Christ.

„ Of Christ and the Church.

And yet, it was not so saide onlie in respect of Christ: But howe then? To the intente that the man should chearish his wife, euen as hys owne fleche, as Christ also did loue the Church, and that the wife should reuerence hir husband: he doeth not now set downe onlie such things as belong to loue, but what beside?

„ Let the wife reuerence hir husband.

In the rule of the house, the wife hath the second place: let not hir require, to be of like preheminence with hir husband. For, she is vnder an head. Neither let the husband despise his wife, as being subiect vnto him. For she is hys bodie,

bodie. And if the head doe despise the bodie, it also shall be destroyed with the bodie. But let the head render loue, that may be aunswereable vnto that subiection. As for example, let the handes, the fete, and all the other members, minister vnto the head, let the head take a care of them, because in it is all sense. There is nothing better, than the ioint coupling of these together. But thou wilt say: how can there be anie loue, where there is feare? Say rather, then most of all there should be (loue.) For, he that feareth, (reuerenthe) loueth also: he that loueth her husband, doth feare him as her head, doth loue him as a member, for euen he head is a member of the whole bodie. Therefore he hath put the wife in subiection, & placed he man ouer her, that there might be peace betwene the. For, where all be of like degree, there can neuer be anie peace neither (can there be anie peace) when the multitude ruleth the house, neither when all be rulers, but it is necessarie, that the gouernment be given to one, & that euerie where in bobilie things. Whereas, if men be spirituall, there shall be peace. There were five thousand soules, *Neither said anie of them, that ought of the things that he possessed, was his owne.* But they submitted them selues one to an other. This was a token of their vnderstanding, and feare of God. Now therefore he hath shewed, what manner of loue ought to be betwene them, but he hath not declared, of what sorte this feare ought to be. And see how he amplifieth the manner of the loue, discourting such things as pertaine to Christ, and to our owne flesh, and bringing in that saying: *For this cause shall a man leane father and mother.* But he doth not so enlarge the treatise of feare. What should be the cause thereof? Because he will haue loue to haue the upper hand. For, if loue be established, all other things do follow: but, if there be feare, it is not like in all points. For, he that loueth his wife, although she be not verie obedient to him, yet will he suffer all things. So difficult, and hard a thing it is to agree together, when they be not bound together with the vehement force of loue. Feare by it selfe vtterlie, shall

The head must care for, & loue the bodie, and the bodie must obey the head.

How loue, & feare may be coupled together.

The subiection of the wife is cause of peace in marriage.

If men be spirituallie minded, and feare God, they will follow peace.

Submission is a token of wisdom, and of the true feare of God.

The wife hath an aduantage, because she is charged with feare, which is the lesse thing, and the husband with loue, which is the greater.

That marriage is according to Christ, when either do their dutie, though the other do it not.

The soule is married vnto God, after an vnspokeable kinde of ioyning, and such as is knowne onlie vnto God.

not bring this well to passe. Therefore he doeth carrie longer vpon that thing, which hath the strength in it. And the wife, which seemeth to haue a disaduantage in that she is commaunded to reuerence hir husbände, hath by that the more aduantage. For the more principall thing, I meane loue, is giuen in charge vnto the husbände. Thou wilt say, what now if the wife doe not reuerentlie feare hir husband? Yet she wth thou loue, perforce that which thy dutie requireth. For, although those things do not followe, which are required of dutie, by other men: yet those things which ought to be done of vs, must follow. I can shew you an example (to prouet) The Apostle saith before, *Submitting your selues one to an other in the feare of Christ.* What now if an other man submitte not himselfe? Yet hearken thou to the law of God. It is euen the like case here. The wife although she be not loued: yet let hir shew reuerence, that no fault fall out on hir part. And the husband, although his wife reuerence him not: yet let him loue hir, that he be behinde in no part of his dutie. For, each hath receiued a proper gift. Therefore this is a marriage being made according to Christ, a spirituall marriage, and a spirituall begetting. This our begetting is not of bloude, nor of the trauaile of women. For, such was the begetting of Isaac. Heare what the scripture saith, *And it ceased to be wth Sara, after the manner as it is with women.* And marriage proceedeth not of a bare passion, neither in respect of the bodies (onlies) but it is altogether spirituall, wherein the soule is ioynd vnto God after an vnspokeable kinde of ioyning, and such a kind of ioyning, as God onlie knoweth. Therefore he saith, *He that is coupled vnto the Lord, is one spirit.* See how he endeoureth, to unite the flesh, to the flesh, and the spirit, to the spirit. Where are these Heretickes now? Marriage can not be a thing deserving blame. He hath called them spouse, and Bridegrome. He would not then haue brought forth in manner of exhortation this, saying: *A man shall leaue father, and mother:* Neither would he haue added vpon that againe, saying:

This

This is spoken of Christ, & the Church. For of this Church, the
 45. 10 *psalmist speaketh: Hearken o daughter, & consider, incline thine*
eare, forget also thine owne people, and thy fathers house. So shall
the King haue pleasure in thy beautie. Therefore Christ also
 16. 13 *said, I went out from the father, and came (into the world.)*
But when I say, that he left his father, you must not con-
ceiue anie such thing, as falleth out in humane matters, as
though he had chaunged a place. He is said, as it were to
haue gone forth, not for that he went forth (as we vse to
do) but by reason of his flesh. So is this saying to be vnder-
stood, He left his father. Now, why did he not say thus of
the woman, she shall be ioined vnto her hus bande: I pray
 23. *you, why did he not: Because he was talking of loue, and*
was talking with the hus band. But when he talketh to the
woman, concerning a reuerent feare, he saith: The husband
is the wines head, and Christ (again) is the head of the Church.
But vnto the man he speaketh of the dutie of the husband,
and hath committed vnto him loue for his parte. And to
him he spoke such things, as concerned loue, clasping him
in, and gluing him fast. For what pardon can he deserue,
which first leaueth his father for his wines sake, and after-
ward leaueth, and forsaketh his wife too: Dost thou not see,
how great honour God will haue thy wife to inioy, in that
he hath brought thee from thy father, and hath (as it were)
nailled thee vnto her: What then wilt thou say, if we hus-
 7. 25 *bands should do our partes to the uttermost, but our wines*
should not followe vs: If the unbeleeuing depart, lette him
depart: a brother, or a sister, is not made subiect in such things.
But, when you heare talke of feare, require of your wife
such a feare, as may be fitte for a free woman, not such a
feare as you would require of a seruaunt. For she is your
owne bodie. For, if you so do, you disgrace your selfe, disho-
nouring your owne bodie. But what feare is this (that is
required in a wife?) What she gaine say not, that she doe
not set vp her selfe against her hus band: that she do not co-
met to haue preheminence ouer him. It is sufficient, if the
 feare

The Church
must leaue all,
to follow
Christ.

How it is said
of Christ, that
he went out, &
left his father.

The lacke of
loue, or to seke
to leaue his
wife, is an of-
fence of the
husband most
greeuous and
not to be par-
doned.

What feare is
required in a
wife, and how
farre the same
doth extend.

The weak-
nesse of the
wife is to be
borne withall
of the hus-
band.

The example
of Christ is
great, & most
vehement.

The exact
uniting of man
& wife in ma-
trimonie.

To rule a
house the hus-
band hath the
superior, the
wife the second
place, to the
great safetie of
the household.

fearc rest in those things. But if thou loue as thou art com-
maunded to do, thou shalt do greater things also. Nay ra-
ther, thou shalt not bring thus much to passe, with a (ser-
uile) feare : but this selfe same loue may doe some thing.
The woman kinde is weaker after a sorte, & needeth much
helpe, and much bearing with their infirmitie. What can
they say now that marrie, after their first hus band is dead?
I speake not condemning that thing, God forbid : for euen
the Apostle hath permitted it. But yet bearing with her,
prouide all things necessarie for her. Do all things, and take
all paines for her sake. There is a necessitie laid vpon thee.
Here he thinketh it not good to bring in anie thing, by out-
ward examples : which thing he bseth to do in manie pla-
ces. [For, the example of Christ was sufficient, being great
and vehement:] & yet, that he might the rather moue them
vnto subiection, he saith againe : *A man shall leaue father and* Gen. 4.1
mother. Behold an outward example, but he said not : and
shall dwell with, but, and shall be ioined, signifying there-
by an exact uniting, a loue that hath great seruencie in it.
Neither was he content here with, but, by that which he
brought in afterward, he shewed the subiection so, that those
that are two, might no more seeme to be two. He did not
say, that they might become one spirit, or that they might
become one soule, [for that is a manifest thing, and possible
to euerie man :] but so that they might become one flesh.
The wife is a ruler in the second place, she hath a rule, and
she hath a great parte of equall preheminance, but yet
the man hath somewhat aboue her. This is the greatest
safeguard for an household. For, he hath taken in hande that,
wherein he is likened vnto Christ, not to the intent that he
should loue his wife onlie, but that he should well order
her. It followeth :

.. That she might be holie, and without spot.

The talke that is of the flesh doth tend to this, that thou
shouldest loue thy wife: the talke of ioining to her, doth tend
also to loue. For, if thou make her holie, & without blame,
all

all things else do follow. *Take those things that pertaine* If a man seeke
 vnto God, and humane things wil follow with much ease. those things
 Order thy wife well, & so thine householde is the better staie which belong
 ed together. Heare what S Paule saith; *But if they will learne vnto God, hu-*
 any thing, let them aske their husbands at home. *If we do thus* mane things
 order our owne householdes, we shall be fit to take vpon vs, wil follow, and
 the gouernement of the Church. For, euen a priuate house, by well orde-
 is a little Church. After this sort, may man and wife, if they ring of his wife
 be good, excede all other. Call Abraham to minde, and Sara, the householde
 and Isaac, and the thre hundred & eightene that were bozne shall be the bet-
 in his house. Now orderly was that whole householde knitte ter stayed.
 togither: how was it all full of godlines, & performed the Ap-
 postles pcept; and Sara (being the wife) did reuerently
 feare hir husbände. For, heare what she saith: as yet e-
 uen vnto this day, it hath not so fallen out vnto me, and my
 Lord is olde also. And Abraham (on the other part) lo-
 ued Sara so wel, that he agréde to all things, that she com-
 manded him. And their childe (Isaac) was vertuously
 bent, and those that were bozne in his house, they also were
 wonderfull, which would not doubt to aduenture dangers
 with their Maister, they did not fo;slow the matter, neither
 required any cause thereof. And furthermore, one of them,
 as chiefe aboue the rest, was so esteemed, that he had the
 charge committed vnto him, of the marriage of Abrahams
 onelic begotten sonne, and a iourney also into a farre coun-
 trey. * For, as it falleth out vnder a Generall of an armie,
 that when all the battaile is perfectly in aray, the enimie as-
 saulteth them on no side: so, certainly euen in this case, whē
 the husband, and the wife, and the childe, & the seruantes
 haue a diligent care of the same things, there is great agré-
 ment in that familie. Whereas, if it be other wise, oftentimes
 all is ouerth;rowne, and brought to nought by one naughtie
 seruant: and one oftentimes, hath made riddance of all, and
 quite marred all.

How godlie,
 and well the
 whole hou-
 shold of Abra-
 ham and Sara,
 was ordered.

In an house,
 that is ordered
 godly, the
 children and
 seruants are
 vertuous and
 godlie.

A worthie ex-
 ample of a
 wife, godlie,
 and a trustie
 seruant.

* *Simil. in fig.*

Good agree-
 ment in a hou-
 shold, is the
 strength and
 suretie thereof.

The seuenteenth Morall.

The good ordering of our household, auaileth vs for our ease in this world, and our better account in an other worlde.

If the husband bee good, and rule as a head, the whole household may easily bee ruled.

How, both husband and wife, may doe their dutie.

The husband must loue his wife for Christes sake, whereby occasion of dissention shall be cutte off.

The man and wife must not be too light of credite, neither suspicious of one an other.



Therefore let vs take great care, both for our wiues, and for our children, and for our seruants: knowing, that thereby we shall make the gouernment easie, which is committed vnto vs, and besides that, our account that we must make, shal be gentle & easie, and we shall say (boldly,)

Behold, here am I, and the children that God hath given me. Hbr. 2.13

the mā be worzthie to be had in admiration, & the head god: the rest of the bodie also shall not be forced in anie thing. Now therefore, the Apostle hath shewed exactly, how such things as belong to the wife, and to the husband, may bee well ordered: exhorting the wife, to feare hir husband reuerently, as hir head, and the husband, to loue hir, as his wife. One will say, how may these things be done then? That they ought to be done, the Apostle hath declared vnto you: now, how they shoulde be done, I will shewe you: Euen if we regard not riches, if we respect one onlie thing, that is, the vertue of the soule, if we haue the feare of God before our eyes. For, euen as he said in the speech that he maketh to the seruants, that, *What good, or euill so euer any of them doeth, that he shall receiue of the Lord:* that also hath place in this thing. Therefore euerie man must loue his wife, not so much for hir owne sake, as for Christes sake. Now, he meant priuily this in these wordes, when he saide:

„ As vnto the Lord.

Therefore, so doe thou all things, as being obedient vnto the Lord, and doing all things for his sake. This is sufficient to induce and perswade vs herevnto, and to cause, that no strife nor dissention be among vs. Let no man be credited that falsly accuseth the husband to his wife, neither let the man beleue any thing rashly against his wife, neither let the wife be ouer curious in harkning after hir husbands conuining

comming in, and going forth. And surely, neither yet lette the man giue any occasion, wherby he may worthily be suspected. For, tell me, why doest thou bestow thy selfe all the day vpon thine other friendes, and in the euening on thy wife? Thou canst not thus fully satisfie hir, & putte hir from all suspicion. Although thy wife blame thee, do not repine at it. It is for loue, & not vpon stomache. The reprobuing that proceedeth from thy wife, commeth of seruent loue & inflamed affection, and of feare. Shee is afraid, least any shoulde beguile hir of hir bed, least any should harme hir, in that she counteth the principall of all good things, least any shoulde take away hir head, least any should make an hole in hir bed. There is an other cause also of quarrelling. Let neyther man nor wife make much of their seruantes beyonde measure, neither the husband of his maide, neyther the wife of the man seruant. For, these things are able to breede suspicions. For, consider me those iust folkes. Sara hir selfe did bid the Patriarch (Abraham) to take Agar vnto him: the hir selfe willed him, no man compelled hir, neither did hir husband straightway come to hir, but although he had spent a long time without childe, he chose rather neuer to be come a father, than to graue his wife. And yet after all this, what saith Sara? *The Lord be iudge betwene thee & me.* I pray you, if it had been any other man, would he not haue bene moued to anger? would he not haue stretched out his hands also? would he not haue gone neare to say, what praestest thou? I did not desire to company wyth that woman, it was all long of thee, & now doest thou call it in my teeth againe? But Abraham vsed no such words. But what said he the? *Behold, thy maide is in thine hand vse hir as it pleaseth thee.* He yeldded by his bedfellow, rather than he woulde graue Sara. Howbeit nothing can be greater to ioine goodwill together than this. * For, if the vsing of one common table doth make euen very enemies, to be of one minde with them that are their enemies, and the Psalmist saith, *Thou madest my meates sweets to me when we were together: then to become one*

The man must giue no iust cause of suspicion, to his wife.

Wayes to auoide quarrelling in marriage.

Abraham would abide any thing, rather than he would graue Sara. *Simil.*

Ac[h] [fo]r y is the meeting together in one bed] is much more
 able to allure (one to loue an other.) But no such thing
 could win him: but he gaue ouer Agar to his wife, she being
 thereby, that nothing was done through his fault. And that Genes. 16
 which was more te, he put hir forth of dores, whē she was
 great with childe. Who would not haue had compassion of
 hir, that was great with childe by him? But the iust man
 Abraham could not be bowled therewith. For, he preferred
 that loue which he bought to his wife, before all things. Let
 vs also follow this (holie) man. Let no man cast pouertie
 in his neighbours teeth: let no man be in loue with money,
 & all is ended. Neither let the wife say to hir husband: Thou
 coward and dastard, that art altogether giuen to sloth, and
 sluggishness, and much sleepe: such a man hauing a slender
 beginning, and borne of obscure parents, ventring in daun-
 ger, & stirring abroad into strange countries, hath got great
 substance, and his wife weareth gold, and she goeth abroad
 with hir Coach with white mules, she is carried about eu-
 rie where, hauing whole flockes of seruants, & a swarime of
 Eunuchs: but thou sittest like a mome at home, and liuest
 idely. Let not a wife haue these words or any other like in
 hir mouth. For, she is the bodie, not that she may commaund
 the head, but that she should be ruled and obey. Why then,
 thou wilt say: how shall she beare pouertie? Whence shall
 she finde comforte? Let hir picke out, in hir mind, those that
 are wiser than hir selfe: Let hir consider with hir self again,
 how many noble Damselfs, and such as haue come of noble
 birth, not onelie haue encreased their wealth nothing at all
 by their husbands, but also haue encreased their husbandes
 substance, yea, and haue spent all that euer they had of their
 owne. Let hir consider the dangers that come of such riches,
 & she will embrace a quiet life. And if hir affection be anie
 thing naturall toward hir husband, she will say no such thing
 at all: but she will chuse rather to haue him neare hir,
 though he prouide nothing for hir, than to haue tenne thou-
 sand talents of gold, with sorrow and such cares, which al-
 wayes

Abraham
 that holie man
 is to be folo-
 wed.

The wife
 must not vse
 wordes of re-
 proch, to hir
 husband, for a-
 ny cause.

Wife conside-
 rations and to
 be used of lo-
 uing wiues, for
 the quieting of
 their affecti-
 ons.

wayes happen vnto wiues, when their husbandes trauaile far from them. But let not the man neither, when he heareth these things, [fo: that he hath the gouernment ouer his wife,] be straightway turned to brawling with hir, & striking of hir: but let him counsel hir, & exhort her, because she is not so perfect as he: let him persuaide hir by reasons, lette him neuer be his fist at hir. These things ought to be farre from a fræ munde. Neyther let him vse hir with reproch, or vpbraiding or brawling: but, fo: that she is foolishly minded, let him direct hir. But how shal he do that? If she learn the true riches, & the heauenly knowledge, she will reprove him fo: no such thing. Let him teach hir, that pouertie is no euill thing: let him teach hir, not onelie by his sayings, but also by his dooers. Let him teach hir to despise glozie, and the woman will neither speake, nor couet any such thing. * Cuen as if he should take an Image (to be framed:) so from the very euening that he taketh hir into his bed-chamber, let him teach hir temperancie, and mekenesse, and how she should line, beating downe in hir, the loue of money from the very beginning, and from the very entrie of his doores. And lette him teach hir godlie wisdom, and lette him so exhort her, that there be no iewelless of golde hanging vpon hir eares, and downe hir cheekes, that she be not adorned with them about hir necke, that they be not laide aboute hir Chamber, neither hir garments be golden or sumptuous: but lette hir furniture be neate, yet not so that hir neatnesse breake out into contumelie and reproch. But thou that arte the husbande, leauing these things to such as play vpon stages, garnish out thy house with much honestie, let it sauour of temperancie, or rather of much swæte saouours. There wil consequently follow hereof two or thre commodities. fo:, firste thy spouse wil not be greeued, when the solemnitie of the bride-chamber breaketh off, and when there is sent away to euery one both the garments, and the golden and siluer vessels.

Pm.ij.

Second

The man ought to persuaide his wife by reasons, and not to vse violence for anie cause.

How, and by what reasons a man is to persuaide his wife.

The husbande must counsell the wife, not onelie with good speech, but specially by example, and well doing.

* Simil.

Godlie wisdom is the most pretious iewel vnto a good wife.

The true ornaments of a godlie household.

Time and experience teacheth wisdom

Those that truly feare God ought to folow that counsel, which teacheth to doe those things that become temperance, and godlie wisdom, and a most heavenly conuersation.

Secondly, the Bridegrome wil take no care, for the losse or for the keeping of such things, as are gotten together. And againe thirdly, besides all this, that which is the chiefe good thing, he sheweth his minde by those self same things, that in very deede he is delighted with none of these things, and that he will breake off all other things too, and that he will not suffer to be practised at any time, either dauncing or vndecent songs. And I know, that perchance I doe seeme to some to be ridiculous in making these lawes: and yet, if you be perswaded by me, in proceesse of time, and when the profite of the thing appeareth, then shall you know, what you may gaine by it. And this laughter will flow away, and you will laugh to scorn that custome which you vse now, & you shall see, that the things which are now done, are fitte indeede for foolish children, & drunken men, but these things that I counsell you vnto, do become temperance and godlie wisdom, & a most heavenly conuersation. What is it then that I say, you ought to do? That you ought to banish from marriage, filthie & diuelish ballads, and vndecent songs, and the concourse of vnpure yong men, and these things shall be able to make the yong married wife sober, and modest. She will straight way conceiue this with hir selfe: good Lord, what a man is this? He is a man giuen to godlinesse, he maketh no accounte of this present life, he hath married me into his house, to beare him children, & to bring them vp, & to looke to the keeping of his house. Now, these things will be vnpleasant to thy spouse, for one day, or two, & no more afterward, but she shall reape very great pleasure thereby, deliuering hir selfe from all suspition. For, he that can abide neither pipes, nor dauncing, nor wanton songs, especially, while the solemnitie of the marriage lasteth: much lesse wil he himself abide, to do at any time, or to speake any filthie thing. After this now, when thou hast taken al these things from the marriage, thou, taking her vnto thee, shalt do well to prolong hir shamefastnesse for as long time as thou canst, & not to breake it off too soone. For, although the Damsel be

ſome what ſhameleſſe, ſhe knoweth how to keepe hir tongue
 for a ſpace, for the reuerence that ſhe beareth to hir huſ-
 band, and becauſe ſhe is as yet a ſtranger vnto things. See
 therefore that thou breake not off this hir ſhamefaſtneſſe too
 ſone, as certaine wanton men do: but ſtretch it out as long
 as it is poſſible. For thou ſhalt gette great aduantage there-
 by. Shee will not reprove thee yet for a while, ſhe will not
 finde fault with thee for anie thing, whatſoeuer thou doeſt
 command. Therefore giue hir all thy precepts about that
 time, wherein hir ſhamefaſtneſſe lying vpon hir minde, as
 it were a certaine brydle, doth not ſuffer hir, to finde faulte
 with any thing, neither to reprove whatſoeuer is done.
 For, when ſhe getteth a little boldeneſſe, ſhe ouerthroweth
 and confoundeth all things, without any feare. Therefore,
 what time is there ſo fitte to frame your wife, as that time
 is, wherein ſhe doth reuerence hir huſband, and feare him
 as yet, and ſtand in awe of him: Then preſcribe all your
 lawes to hir, & ſhe wil alwayes be obedient, both willingly,
 & againſt hir will. Now, how ſhalt thou behaue thy ſelfe ſo,
 that thou maiſt continue this ſhamefaſtneſſe of hers? If thou
 thy ſelfe ſhalt ſeeme to be no leſſe ſhamefaſt than ſhe, if thou
 talke but few words to hir, & thoſe alſo with great grauitie
 & care. Sometimes mingle betwene, ſome words of friend-
 ſhip, for hir mind is fit to receiue them. Settle hir in a moſt
 excellent habite of the minde, I meane ſhamefaſtneſſe. If
 you wil, I will ſhew you for examples ſake, what ſpeech the
 huſband muſt haue (in this caſe) to his wife. For, if S. Paul
 doubted not to ſay, *De fraude not one an other*, and ſpake the
 words that belonged to the woman, that had the making of
 the marriage, or rather, not ſo fit for ſuch an one, as for a
 ſpirituall ſoule: much moze will not we reſuſe to vtter this
 ſpeech. What words then muſt we ſe to hir? Surely, with
 god grace and fauour, we muſt ſay vnto hir: my deare; I
 haue taken you for a mate to liue withall, and haue brought
 you in (to my houſe) to be partaker with me in things,
 that I eſteeme beſt, & that I haue moſt neede of, I meane in
 byin

The wife
 muſt be fra-
 med at the be-
 ginning, and
 the ſhamefaſt
 reuerence that
 ſhe then ſhew-
 eth, muſt be
 prolonged.

How a good
 huſband, by his
 owne graue ex-
 ample, ſhall
 make a ſhame-
 faſt wife.

Shamefaſtneſ-
 ſe is a moſt excel-
 lent habite of
 the minde, eſ-
 pecially in y^eg
 women.

Wee are best
persuaded, when
we thinke, that
the persuader
joueth vs.

How the wife
must be per-
suaded about
riches.

Riches are no
sure possessions,
but base and
casuall.

What a trea-
sure a godlie
wife is.

bringing children, & governing of my house. Hearken then,
what counsell I giue you, or rather before you so do, make an
entrance with talk of your loue towards hir. For, there is no-
thing that helpeth so much, to persuaue him that heareth vs,
to accept of the things that are spokē, as if he perceine y they
are spoken with much loue. How wilt thou thew thy loue
thē: if thou say thus: Whereas I might haue taken (to wife)
many others, both richer, & of a good stocke: I chose not thē,
but thē, for loue that I bare to thē, & to thy conuersation, to
thy modestie, to thy mildenesse, & to thy temperance. After-
wards, when thou hast thus done, prepare thē a way to speak
of godlines, & go a little about y buid, & reprove riches. For,
if thou thrust out thy talk against riches forthwith without
regard, thou shalt be burdenous to hir: but if thou bring it in
by occasiō with some circumstance, thou shalt bring al thy pur-
pose to passe. For, thou doest seeme to do this thing in māner
of a desce for thy self, not as some seuerer fellow, or y lacked
a grace, or a pincher. But when thou takest thy occasion by
some circumstance concerning hir own person, she will also
be glad of it. Wherefore, you shall say thus, [for I must re-
turne vnto the same speech againe:] Whereas I might haue
married a rich and welthie wife, I did not like so to do. And
why so? I did it not without good ground, neither rashly, but
I had well learned, that riches is no (sure) possession, but a
base thing, & a thing that both thieves haue, and strumpets,
and robbers of graues. Wherefore, I lette all these things
goe, and come vnto the vertue of thy minde, which I pre-
ferre before all gold. For, a wise, and free young Damsell,
and one that hath a care of godlinesse, is as much worth, as
all the world beside. How, for this cause haue I embrac-
ed thē, and I loue thē, and I prefer thē, even before mine
owne soule. For, this present life is nothing to be accoun-
ted of, and I pray to GOD, and exhortē thē, and doe all
mine indouour, that we may be thought worthy so to leade
this present life, that we may liue together in another world,
with all ioy. For, the time which we haue to liue here,

Lk. 7. 5.

Mat. 2. 24.

is but hoist and fraile. But, if we pleasing God, might be
 boughsaled so to chaunge this life, we shal continue for euer
 with Christ, & one with another, with great pleasure. I pre-
 ferre thy loue before all things, & I loue nothing twofe, no-
 thing can greue me more, than to be at variance with thee.
 Though I should lose all, though I should be poorer than I-
 rus, though I should runne into the greatest dangers that
 might be, though I should abide all whatsoeuer (were most
 greuous:) I could abide and suffer al, as long as all things
 might stand well betwene thee and me. And then shall my
 children be most pleasant vnto me, so long as thou shewest
 louing affection vnto me. Now thou must shew like loue
 to me againe. After this, intermingle also the Apostles
 words, that it is Gods pleasure, that our good wils should be
 thus lincked one to another. For heare what the Scripture
 saith. *For this cause shall a man leaue his father & mother, and
 cleaue to his wife. Let there be no occasion giuen of quarrel-
 ling for trifles betwene vs. Away with riches, & the multi-
 tude of seruants, and those worldly honours. This (louing
 agreement of ours) is more acceptable vnto me, than anie
 other thing. Shall not these wordes be better accepted of a
 wife, than great store of gold & treasures? Do thou not feare
 least thy beloned shoulde behaue her selfe proudly toward
 thee: but confesse plainly that thou louest her. For, harlots,
 which now company with one man, & now with another,
 may fittely beare them selues proudly against their louers,
 when they heare such words: but a free woman, & a damsell
 that cometh of a good stocke, would neuer be puffed vp with
 these words but would also much rather be the more lowly
 for them. Declare plainly that thou dost much esteeme her
 company, & that thou art more willing to be at home for her
 sake, than in the market place. Preferre her before all thy
 friends, and before the children, which thou hast by her, and
 shew thy loue toward these children, for her sake. If she doe
 any good thing. praise it, and haue it in admiration. If there
 fall out any absurd thing, and as it were a youthfull trick,*

Nothing is
 more greuous
 than variance
 betwene man
 and wife.

The louing
 agreement of
 man and wife,
 ought to be
 most accep-
 table.

Faire speeche
 of loue. will
 not puffed vp a
 woman well
 borne, but ra-
 ther make her
 lowly.

¶ n.

admonish

Reptroue
sumptuous-
nesse.

Commende
decent couer-
lation.

Honourable
pouertie in the
Saints of
God.

Nothing is
dreadfull, but
sinne, and to
offend God.

In bankets
keepe decency,
and call the
poore that are
godly.

The inconue-
nientes, that
come by ma-
rying a rich
wife.

The wife can
not call anie
thing her
owne.

admonish her, and put her in minde of it. Reptroue riches and sumptuousnesse, by and downe. She is here what or, nament that is, which commeth of a decent and honest behauiour, and teache her continuallie, what is profitable for her. Pray together, let euerie one goe to the Church, and when you come home, let the hus bande aske his wife some parte of the things, that were said and redde there, and let the wife (aske likewise some parte of) her hus bande. If thou be oppressed with pouertie, bring in the example of those holie men Peter and Paule, which were more famous, than either Kings, or anie that were rich, and yet how they liued in hunger, and thirst. Teach her, that nothing in this life ought to be dreadfull vnto vs, but onlie, to offende God. If a man marrie after this sort, and to such ende, he that hath married, shall not be much inferiour, to them that liue solitarie, and to such as liue without mariage. If thou wilt make dinners, and furnish out feasts, let there be no vndecencie, no vncomeliness therein. If you can finde anie holie poore man, that is able to blesse your house, that is able with the verie setting in of his seete, to bring in all the blessings of God, call him. Let me tell you yet an other thing, let none of you all strue to marrie a riche wife, but much rather a poore: for, she will come into your house, bringing with her nothing so great cause of pleasure by her goodes, as an vnpleasauntnesse by her vpbidding, by requiring more than she brought with her, by her spitefull wordes, by her sumptuousnesse, by her greuous wordes. For, perhappes she will say: as yet I haue spent nothing of yours, as yet the clothing that I weare is mine owne, (bought) of that, which my parentes gaue me. What is that thou saiest, woman? Doest thou yet weare thine owne array? And what may be more miserable than this word? Thou hast not now a bodie of thine owne anie longer, and hast thou monie of thine owne? You are no more two in flesh after you are married, but you are become both one flesh: and

2. Cor. 13.1

27.

and is your substance two, and not one? **D** (wicked) loue of monie. You are become both one man, one living creature, and yet doest thou vse this word, mine? This is a cursed and execrable word, it was brought in, by the Deuill him selfe. God made all our things to be common, which are moze necessarie than these are, and are not riches common? Thou canst not say, the light is mine owne, the sunne is mine, the water is mine. All these greater things are common vnto vs; and are not riches common? Let riches perish tenne thousand times, or rather not riches, but the mindes (of them,) that know not howe to vse riches, but doe preferre them befoze all things. **Teache thy wife** these things also among the rest, but with much curtesie. For as much as the exhortation to vertue, if selfe alone is verie displeasunt, and especiallie, when a speech is made of pietie vnto a tender and young damsell: deuise much pleasant spech, and banish from her minde this thing especiallie, mine, and thine. If she say, mine, say to her straight, what callest thou, thine? For I know not: I haue nothing my selfe, that is proper vnto me. How canst thou say then, mine, when all is thine? Please her with that word. See you not, how we doe the like with children? When we holde a thing fast, and the childe taketh that from vs, he commeth againe, and will haue the other thing too. We let him so doe, and we say: yea, both this is thine, and that is thine too. Let vs doe the like to our wiues. For the minde of the young married woman, doth somewhat resemble a chilles minde. If she say, mine, say thou, all is thine, and I my selfe am thine. It is not flatterie, but much wisdom, to speake this word. So maiest thou pacifie her anger, and quench her græfe. For that is flatterie, when a man doth anie thing abase him selfe to an euill ende: but herein is a verie great point of wisdom. Say then vnto her, my wench I am thine too. S. Paule counselleth me so to be, saying: *The husband hath not the power of his owne body, but the wife.* If I haue not the power of mine owne bodie, but thou hast it:

This word (*mine*) in marriage, concerning riches, is an execrable word.

Simil.

The husband must teach his wife, & exhort her to vertue with much curtesie.

What is to be counted flatterie.

274. husband hath not the power of his owne body, but the wife. If I haue not the power of mine owne bodie, but thou hast it:

P. 4.

much

much more (haue I no proper possession) of my riches. By the speaking of these words, thou hast quieted her, thou hast quenched the flame, thou hast shamed the Deuill, thou hast made her more seruiceable vnto thee, than one bought with thy penny. Thou hast bound her vnto thee, by these words. Therefore speake such things, wherby thou maist teach her, neuer to say, mine, and thine. And neuer cal her by her bare name alone, but ioine it with some faire speech, with some honour, with great loue. Honour her, and so she shall haue no neede to be honoured of any other: she shall not neede to be magnified of any other, if she inioy thine extolling. Preferre her before all other, for all things, both for beautie, & vnderstanding, & commend her (highly.) So shall you persuaade her to fantasie none other man beside your selfe, but to laugh all other straunge men to scoone. Teach her thy feare of God, and all will flow toward you, as from a fountaine, & your house will be replenished with infinite good things. If we seeke the things that are vncorruptible, these things that are corruptible, will also follow vpon them. For, saith the scripture, *First seeke the kingdom of God, and all these things shall be added vnto you.* It followeth consequently, that, as are the children of such masters, such are all they (of the household) that are conuersaunt with them. I pray you, will it not fall out, if they also shalbe replenished with infinite good things? For the manners of the seruants, are ordered for the most part, according vnto their behauiour, which haue the rule ouer them, and they do fashion them selues vnto such things, wherein they may please their fantasie. They loue the same things, that they are taught, they speake the same things, & they are couersaunt in the same things, with their masters. If we thus order our selues, and giue heede vnto the scriptures, we shall be taught more things by them. So may we please God, and passe ouer all this present life vertuoulsie, and attaine vnto the good things, that are promised vnto them that loue him, whereof, God graunt we may be all thought worthy, by his grace and kindnesse.

The commo-
ditie that com-
meth by ho-
nouring thy
wife.


If thou teach
thy wife the
feare of God &
true godlines,
thy house will
prosper.

If we wel order
our selues, gi-
uing heede vn-
to the scrip-
tures, & liuing
vertuoulsy, we
shall please
God.

The

The one and twentieth Sermon.

The sixth Chapter.

„  Hildren, obey your parents in the Lord, for this is right. Honour thy father and mother, which is the first commaundement in promise.

„ That it maie bee vvell vwith thee, and thou shalte bee long liued vpon the earth.



„ **L**ken as he, that frameth the picture of a bodie, doeth set forth the head first, and then the neck, after that, the sexe: so also doeth the holie Apostle goe forward in his speech. He hath spoken before of the husband, he hath spoken of the wife, which hath the seconde place of gouernement:

Simil. infig.

The husband is as the heade of the household.

The wife hath the secōd place of gouernement.

Children haue the thirde place.

he commeth now orderlie vnto the thirde, that is, the state of the children. For the husbāde hath the gouernement ouer his wife: but ouer the children, both the husbāde and the wife (haue a gouernement.) See therefore what he sayeth:

„ Children, obey your parents in the Lord. For this is the first commaundement in promise.

He speaketh nothing here of Christ, nothing of high matters. For here now he speaketh to tender mindes: & therefore he maketh a short exhortation, so: so much as children are not able to conceiue long talke. Therefore also he speaketh nothing of a kingdome, so: it pertaineth not to that age, to

Ps. iij.

heare

He bidde exhorteth infants, by hope of long life.]

Good order in parents, maketh good children.

In the Lord, that is, so that he offend not God.
Objection.

Solution.
The first commandment, not in order, but in promise.

heare such things : but he speaketh those things, that an infants minde, doth most couet to heare:

„ That he shall liue long.

For, if anie man inquire, wherfore he spoke nothing of a kingdome, but sette dole to them the commaundements, as it lyeth in the lawe : we will say, that he did so speake, in respect that they were in their infancie , and knowing that if the husband and the wife, do behaue themselves after that order, which he hath prescribed them, it is no great labour, to keepe their children in subiection. For, when the matter hath gotten a good , and strong, and honest beginning, and ground: all things after that, doe procede in a (good) waie, and order, with much ease. For the harder of the two, is, to make a good ground, and to lay a strong foundation.

„ Children, sayeth he , obey your parentes in the Lord:

That is to saye, according to the will of the Lord: As though he should say, God hath so commaunded. What then, if they commaunde vs absurde things? Haie surerie, the farther neuer commaundeth anie absurde thing, although he himselfe be absurde: and yet for all this, S. Paule hath salued that, thus saying:

„ In the Lord:

That is to say, in such things wherein thou shalt not offende God. As for example , if he be an heathen, or an Hereticke, thou art no more bound to obey him (therin:) for, in doing that, thou doest it not in the Lord. How can these words stand, when he saith,

„ Which is the first commaundement.

For, this is the first commaundement : *Thou shalt doe no murder. Thou shalt not commit adulterie.* When he sayd, it was first, he ment it not, as though it were first in order, but in promise. To the other, there is no reward appointed, because they are ordayned for euill things, and concerning departure from euill : but in such as this is , there is also

also a promise laide by, in that respect, that they do concerne the doing of good things . And see , howe he hath laide a wonderfull foundation, for the waie of vertue: I meane honour, and reuerence towarde our parents. For, after he had ledde vs alwaie from doing euill, and now, that he meaneth to enter into good things, he first commaunded the honour towarde our parentes, for that aboue all other things, they next vnto God, haue bene the cause that we liue. Wherefore, they haue well deserued to enioy before all others, anie good thing that we haue, and then, all other men after them. For, if a man haue not this proprietie, (to doe well by his Father and Mother.) he will neuer deale friendlie wth them, that shall be straungers vnto him. Wherefore, after he had giuen such exhortation to the children, as was conuenient, he turneth his talke vnto the Fathers, saying :

He that is not louing to his parents, will neuer be louing to anie.

„ Fathers prouoke not your children to
„ v^rath, but bring them vp in instruction,
„ and nurture of the Lord.

He saide not, lone your children, for, nature allureth them thereunto, whether they will or no: and it were superfluous to set downe anie law for such matters . But what saith he?

Nature so moueth parents, that they neede not to be commaunded, to loue their children.

„ Do not prouoke your children to wrath,

After such a sort as manie doe , that disherite their children, and cast them off, and laie burdens vpon them, not as free men, but as bond-slaves. Wherefore he saith,

„ Do not prouoke your children to wrath.

After this, that which is the principall thing of all, he sheweth, howe they shoulde obey : diuining the whole cause vnto the heade, and vnto him, that beareth rule. And, euen as he hath declared, that the husbände is cause of the obedience of the wife , and therefore, he vseth manie wordes vnto the husband, exhorting him to allure his wife to obedience , by the verie force of his loue towarde hir: so berelie here also againe, he reduceth the cause vnto him saying :

How parents do euill in prouoking their children.

But

„ But, bring them vp in instruction and nurture of the „ Lord.

Children must often heare the diuine scriptures.

The knowledge of the scriptures, doth not pertainie onlie to those, which leade a solitarie life, but it is necessarie for all Christians, especially for children.

*How prophane learning in some respects, doth corrupt youth.

Wilt thou, that if spiritual things be prouided, carnall things will follow? Wilt thou haue thy sonne to be obedient: Cuen from the beginning, bzing him vp in instruction, and nurture of the Lord. Do not thinke, that it is a superfluous thing, for him to be often hearing of the diuine scriptures. There shall he heare this first, Honour thy father, & thy mother: and therefore this serueth, for thine aduantage. Do not say, this is fit for Monkes: what shall I make him a Monke? It is not necessary that he should be a Monke. Wilt thou dreadest thou that feare, which is full of verie great aduantage? Make him a Christian. For, it is moze necessarie for me, that take vpon the worldlie cares, to know such things, as are taught them by the scriptures, and speciallie for children. There is foolishnesse in that age, and that foolishnesse is moze increased, by the adding of prophane learning therunto, when they learne thereby, that the halfe gods, whiche are so had in admiration among the heathens, are slaues to their passions, and timorous to die. As for example when Achilles repenteth him (of his tollie,) when he should dye for his Trumpet: when an other of them is drunke, and manie such other like things. Therefore the child had neede to haue such medicines, as the scripture doeth minister vnto him. For is it not verie absurde, to sende them out to learne sciences, and to go to schole, and to traine them therein with our vttermost indeauour: and not to bzing vp such children in instruction, and nurture of the Lord? Wherevpon it falleth out, that, if we bzing vp our children to be ouer bolde, prodigall, disobedient, and practisers of vile artes, we shall be the first, that do taste of the fruites thereof. Therefore, let vs not thus doe, but let vs hearken vnto this exhortation of blessed Paule:

„ Let vs bring them vp in instruction, and nurture of „ the Lord.

Let vs set a patterne before them, cuen from the beginning

ning of their youth, making them to bestow their time, in the reading of the scriptures. Alas, that I should speake this so often, and yet I seeme to trifle: and yet I will not cease to do, whatsoeuer lyeth in me. Tell me, whie do you not follow our auntient predecessoꝛs? And most of all, y^e women, follow y^e those wonderfull women. Is a child boꝛne? Follow Anna, learne what she did. She caried him vp straight way vnto t^h temple. * Who is it of you, y^e would not chose rather to haue Samuel to your sonne, than a thousand times a king of the whole woꝛld? But thou wilt say: how is it possible, foꝛ my childe to become such a one: whie is it not possible: euen because thou thy selfe wilt not, neither dost deliuer him to those, that can make him such a one. And, thou wilt say, who is it (that can make him such a one?) Euen God himselfe: foꝛ Anna deliuered hir sonne into his hands. Foꝛ, neither Elie himselfe, was one that was greatlie able to frame him, [foꝛ how could Elie frame him, that could not frame his owne children:] But the faith of the woman, & hir earnest desire wrought all. She bare him first, and him onlie, & she did not know, whether she should beare any moꝛe children. And she said not, let me carrie a little, vntill y^e child be better growen, that he might be somewhat accustomed to two: I will let him remaine a little thus, in his childes age: but the woman shaking off all these things, did bende hir selfe onlie one way, how she might consecrate vnto God, a spiritual Image, euen from the beginning. Let vs men be ashamed, to see so much godlie wisdom in a woman, she caried him vp vnto God, and there she left him. Foꝛ this cause was hir marriage moꝛe honourable, because she dedicated hir first fruite. Therfoꝛe hir womb was fruitfull, and she saw Samuel flourish in the woꝛld, and she got other children that were brethren vnto him. Foꝛ, if men do honour them againe, by wh^os they be honoured: shall not God much moꝛe so do, which doth so, although he be not honoured? How long be we flesh: how long do we looke groweling toward the earth? Let all things be inferiour to the care of
our

The example of Anna, verie notable, and to be followed of mothers.

* The excellencie of the child Samuel.

God onlie maketh children gracious.

How zealous lie Anna did offer hir childe to God without all delay.

Prayer, and the dedicating of Samuel to God, made Anna, a ioyfull, and a fruitfull mother.

our childe, and of bynging them by in instruction, & nurture of the Lord. If thy sonne learne to be godlie wise, euen from the beginning, he hath attained greater riches, than all riches in the world, and a more puissant glorie. Thou shalt do nothing so great an act, in teaching him some handicraft, or some prophane learning, whereby he shall get goods, as if thou teach him that science, whereby he shall despise riches. If thou desire to make him rich, make him rich thus. For he is rich, not that needeth much money, and that is in the midst of great substance, but he that standeth in neede of nothing. Instruct thy sonne in this, teach him this. This is the greatest riches of all. Do not seeke how thou maist make him to excell in prophane learning, and procure him to be famous, but take great care howe thou maiest make him sette light by the glorie, that is in this life. What is the meane, to make him more famous, and glorious. It is possible both for poore, and for rich, to do thus. A man learneth not this, either by a maister, or by any science, but by the diuine scriptures. Do not seeke the meanes, how thy sonne may liue a long life, but how (he maie liue) a life infinite, and without end. Beware vpon him those things that be great, not those things that be small. Heare what S. Paule saith:

Who is rich.

Procure vnto thy child great things, and everlasting life.

„ Bring them vp in instruction, and nurture of the Lord.

Do not labour to make him an Oratour, but make him a louer of godlie wisdom. For, although he be no Rhetorician, it is no harme: but if he be not religious, it will auaille him nothing, although he be tenne thousand times an Oratour. It is his behauiour that must stande him in steade, not his speech: his manners, not his eloquence: his works, not his wordes. It is the works that bring vs to the kingdome of Heauen. These also do minister vnto vs the things, that are good in deed. Do not sharpen thy tongue, but purge thy soule. I do not say thus, as though I would forbid to teach those things, but forbidding to giue their mindes to these things onlie. Do thou not thinke, that he onlie that liueth solitarie, hath

The kingdome of God, consisteth not in word, but in power.

hath neede of the learning that commeth of the scriptures: the children haue most neede thereof, that purpose to enter into the course of this life. For as he that standeth altogether still in y^e hauf, hath not so much neede of furniture for shippe, & a maister, and a number of Mariners, as he y^e is alwaies vpon the seas: euen likewise standeth it betwene him that liueth in wo:ldlie businesse, and him that leadeth a solitarie life. For, the one of them is as it were within the still haue, and liueth a life voide of trouble, and free from all tempest: the other is altogether among the waues of the sea, and doth trauaile in the middelt of the sea, & strueth with manie violent, & tossing waues. And although he himselfe should haue no neede of instruction, yet he must be furnished (with the Scriptures) that he may stoppe the tongues of others. So y^e, the more famous thy sonne becommeth in this present life, so much the more hath he neede to be instructed in the scriptures. For let it be, that he be brought vp in kings palaces, there are manie heathen there, and Philosophers, and those that are puffed vp with this presente glozie, and it is as it were a place replenished with men, sicke of the dypsie. Cuē such a thing are the kings houses. For all be puffed vp, and haue their inflamations, and they that be not so, do all their indeuour that they may be such. Now consider with thy self, what a goodlie thing it is that thy sonne, entring in thither, should come in, like a verie good Physitian, with his instruments, that were able to aswage euery mans inflamatiō, & should appoach vnto euerie one, and talke with him, & make whole the diseased bodie, applying medicines, that are gathered out of the scriptures, and potwizing out his talke of godly wisdom. As for him that liueth a solitarie life, with whom shall he talke? (Shall he talke) to the wall: and to the rofe of the house: or to the wildernesse: and ballies full of flowers: or to the bydes: or to the trees? Now he hath no such great neede of this kind of doctrine. But he maketh this his worke, to bring this well to passe, not so muche that he may instruct others, as himselfe. Wherefore it is verie neede,

Simil.

Vaineglorie is a common and a dangerous disease, in the courts of Princes.

Simil.

The godlie, in Princes pallaces, be as Physitions.

He that lea-
deth a solitarie
life, doth rather
seeke to in-
struct himself,
than others.

Do. is,

full,

He that is not
ambitious, shal
soonest come
to beare rule,
and be reue-
renced of all
men.

Samil.

ful, speciallie for those, that are conuersant in this life, to be thus taught. For he that is wrapped in worldly businesse, is forced to offend, more than the solitarie man. But, if you will knowe this much too, your sonne shall be more fitte to deale in the worlde. For, all men will reuerence him, by reason of these words, when they see, that he is in the fire, and yet burneth not, and that he doth not couet after rule. Euen then shall he attaine to the bearing of rule, when he doeth not couet it: and he shall be also more reuerenced with the king. For, it can not be, that such a one should lie hidde. For, where there be manie healthie, he that is healthie, may be hidde: but among manie that are sicke, if there be one healthie, the report of it will soon passe through, euen vnto the kings hearing, and he will make him gouernour over manie nations.

The

The eighteenth Morall.



Therefore seeing you know thus much, bring vp your childre in instruction, and nurture of the Lord. But, is one poore? Let him be poore, and poore againe. But he shall be nothing lesse regarded, than he that is conuersant in Kings houses, though he be not in Kings houses, but he shall be had in admiration, and he shall attaine speedely vnto gouernment, euen a gouernment that is of their owne accorde, though not a gouernment chosen by voices. For, if certaine Heathen men, not worth thre halfe pence, and as it were dogs, professing such thre halfe pennie Philosophie, as they doe, [for such is their Heathenish Philosophie,] or rather not professing it neither, but a name of it, & clothing them selues in a cloke, and suffering their heare to grow long, do make manie to reuerence them: how much more shall he doe it, that is a Philosopher in dede? If a false shape, if an apparant shadow of Philosophie, doe so aduance, what a thing were it, if we would loue the true & the sincere Philosophie? Will not all men haue vs in estimation? Will not all men put their houses, their wiues, their children, into such mens handes, with great confidence? But there is none, there is none now, that is such a professor of Philosophie. And therefore, I can not shew you, anie example hereof. And yet among those that liue the solitarie life, there are some such: but among those, that liue abroad in the worlde, it is not so. And it were possible to bring forth many so; examples, to proue, that there are such among them, that liue the solitarie life. But, of a great manie, I will rehearse but one. And surely you know the man, that I will speake of, and you haue heard of him, and some of you also haue seene him: I meane Iulianus, that wonderfull man. This was a countrie man, obscure, & one that came of obscure parents,

Do. iij.

and

How good it is, to bring vp children godlie.

The poore childe being vertuoullie brought vp, shall soonest be aduanced.

If countefair grauitie get credit to Heathen Philosophers: much more shall true pietie doe that, in Christians.

Diuinitie is
that true Phi-
losophie and
voide of all
counterfai-
ting.

The Sainctes
are sometimes
renowned
in this world,
but yet they
are much
more glorious
in the world to
come.

The worthie
exāples of the
auncient holie
men.

Abraham.

& had no skill at all in prophane learning, but he was reple-
nished with the Philosophie, that is voide of all counterfai-
ting. When this man entred into anie citie, [but that was
verie seldome,] there was such concourse of people, as hath
not bene seene at the comming in, neither of Oratours, nor
sophisters, nor any other man. But what speake I of those
me? is not his name renowned euen now, more gloriously,
than all the kings in the world: If this be so in this world,
[in this world I say,] in which our master hath promised
vs no good thing, in which he hath said, that we be straun-
gers: let vs conceiue thereby, how great those good things
are, which are laid vp in heauen for vs. If they inioied such
honour, where they were but pilgrimes: what glorie shall
they inioy where their cities are? If they be so much accom-
ted off, in that place, where Christ promised them affliction:
Howe greatlie shall they be refreshed in that place, where
Christ promiseth the such honours, as are honours in deede:
But, will you haue me also set forth vnto you, some such,
among those, that liue abroad in this world: We haue no such,
at this present. For there be some good men peradventure,
that liue abroad in the world: yet, they haue not attained vnto
the highest Philosophie. Therefore, I will picke you out
some examples, from among the auncient, & holymen. How
many were there, that had wiues, and brought vp children,
that were nothing inferiour, I say, that were nothing infe-
riour to them, which I haue spoken off? But now, it is not
so, For the necessity that lieth vpon vs, as this blessed (Paule)
saith. Whom then will you, that I shall speake off? Not, of
Abraham, nor of Isaac his sonne, nor Iacob his sonne, nor rather
Ioseph. Will you haue vs come to the Prophets, I meane
to Moses and Esaie? But let vs orate this talke if you will
to Abraham, whom chiefly men do set before our eyes for
an example. Had not he a wife? Had he not children? And I
nowe say that vnto you, which you vse to say vnto vs. He
had a wife, but he became not so meruailous, so that he had
a wife: he had substance, but he did not therefore please
God,

God, for that he had substance. He begate children : but he was not therefore blessed, because he begate children. He had three hundred and eighty, that were borne in his owne house: but he was not had so in admiration, for that matter. But will you learne whereupon he became so wonderfull? Euen for that he loued strangers, for that he despised riches, for his honest behauiour. For tell me: what is the dutie of a Philosopher? Is it not to contemne both riches, and glorie? Should he not be ruler ouer enuie, & all his passions? Go to now, let vs bring forth Abraham into the midst: let vs euen set him barely, as he is, before you, and let vs see what manner of Philosopher he was. First of all, he made no account of his countrie. For God said vnto him, Get thee out of thy countrie, and from thy kinred: and he went forth straight. He was not bound to his house, [for other wise he would not haue gone forth:] (he was bound) neither to loue of acquaintance, nor to anie other thing. But what did he? This man despised glorie and riches, most of all other. For, when as he had put his enemies to flight in the battaile, and was desired for to take the spoiles, he reiected them. And againe, Isaac being sonne to this man, was not had in admiration for the greatnesse of his substance, but for his hospitalitie: not for his children, but for his obedience: not for his wife, but for the barrennesse of his wife. They made no account of this present life, they heaped not mony together, they did despise all (worldly) things. Tell me, what sortes of plants are best? Are not they that haue their force of themselues, and are harmed neither with houres, nor with haile, nor with the blustering of winde, nor anie other such like distemperature: but stande naked: contemning all things, and haue neede neither of wall nor hedge? But such is he, that is bent to this (true) Philosophie: such is that riches. He hath nothing, and yet, he hath all things: he hath all things, and yet, he hath nothing. The wall is not within, but the wall is without: it is not of nature, but it is without it. And againe, tell me,

what

The vertues,
wherby Abra-
ham was had
in admiration.

Abraham left
his countrie, &
all, at Gods co-
maundement.

Abraham
made no ac-
count of glorie
and riches.

Nothing can
shake or hurt
him, that hath
a godly, and
contented
minde.

what manner of bodie is strong? Is not that, which is healthfull, and subiect (to harme) neither by famine, neither by surfeit, neither by colde, neither by heate? And that bodie, which for all these things, hath neede of seruitors at the table, and weaners, and huntsmen, and Physicians, that it may be in health? He is rich, which is a Philosopher in deede, and that needeth none of these things. Wherefore, this holie Apostle said,

Who is rich.

„ Bring them vp in instruction, and information of
„ the Lord.

Riches and humane glorie be casuall, and rather hurtfull than profitable

Do not wall them in round, with these outward things: for such is riches, and such is glozie. For, when these things shall fall away, [& surely they do fall away,] the plant standeth naked, and easie to be caught away, not only hauing gotten no aduantage for the time past, but rather harmed. For those walls, which hindered the plant from lying open vnto the assaulting blasts of the winde, were cause, that it is now throughten downe at once. Wherefore riches are rather harme vnto vs, making vs to be vnpractised in the sodaine changes of mans life. Wherefore, let vs traine our children so, that they may be able to withstand all such things, and not be strangers, to whatsoever happeneth vnto them. And

Children are to be trained vp in vertue, & to learne the contempt of the world.

„ Let vs bring them vp in instruction, and informa-
„ tion of the Lord.

Simil.

(If we so do) there shall be laid vp for vs, a great reward. For, if men, that set forth the images of Kings, and paint their pictures, are so greatly honoured for their labours: shall not we which do adorne the image of the King of heaue [for man is the image of God] inioy therefore infinit good things, rendering the likenesse to his image? This is it, that is like vnto God, even the vertue of the soule: when we teach our children to be good, to be void of anger, when we teach them not to beare a shrewd turne in minde. All these things are proper to God. When we teach our children to be readie to do any body good, to be gentle: when we teach them to make

The vertue of the soule maketh vs like to God, wherein good education consisteth.

no account of things present. Let vs therefore take regard hereof, to frame both our selues and them, and to order (all) as it is mete. Otherwise, with what confidence shall wee stand before the iudgement seate of Christe? For, if hee bee unworthie to be a Bishop, who hath disordered children: much more is he unworthie of the kingdome of Heauen. What saist thou? If we haue a disordered wife, and (rude) children, shall wee be called to account for it? Yea surely, if we doe not exactly bestow therevpon, all that euer lieth in our power. For, our owne vertue is not sufficient for vs vnto saluation. For, if he that hidde his one Talent in the ground, was so farre from getting gaine by so doing, that he was punished therefore: it is plaine, that our owne vertue cannot suffice vs vnto saluation, but we haue neede also of the vertue of an other. Therefore, let vs haue great regarde to our wiues, & as great care for our children, & great care also of our seruants, and great care of our selues: and in this ordering of our selues, & them, let vs beseech God, that he would put to his helping hand, in that worke of ours. If he see, that we are carefully bent herevnto, that we haue great regard hereof, he wil put to his helping hand: if he see, that we make no account of it, he wil not reach out his hand to help vs. For, he doth not minister his aide vnto vs, when we be asleepe, but when we be doing some thing our selues. For, he that is a helper, is not an helper of one that is ydle, but of one that worketh also himselfe. But, our god God is able to bring this worke to perfection by himselfe, that wee may all be thought worthie, to attaine to the good things, that haue bene promised, by his grace and kindenesse.

A man ought to haue great care to order himselfe well, his children and household: knowing, that they must giue an account thereof at the day of iudgement. Our owne vertue is not sufficient, to saue vs.

We must vse all endeuour, not onelie our selues to bee vertuous, but also to make others so too. Prayer is a speciall meane, to attaine the grace of God, and his assistance.

God of his goodnesse will bring to passe our saluation by himselfe.

The two & twentieth Sermon.

„ **S**eruants, obey them that are
 „ your bodily Maisters, with
 „ feare and trembling, in single-
 „ nesse of your heartes, as vnto
 „ Christ.

„ Not with seruice vnto the eie, as menne
 „ pleasers, but as the seruants of Christe, do-
 „ ing the vwill of God from the heart.

„ With good vwill, seruing the Lord, and
 „ not men.

„ Knowing, that whatsoeuer good thing
 „ anie man doth, that shall he receiue againe
 „ of the Lord, whether he bee bond or free.

The vertue of
 the seruant is
 requisite to the
 perfect govern-
 ment of the
 house.



Wherefore, not onlie the husband
 and the wife, and the children,
 but also the vertue of the ser-
 uant, doth help toward the per-
 fection of the making, and of
 the governing of an house. For
 this cause blessed Paule did not
 neglect this parte neither, but
 he commeth last to it, because

it obtaineth the last place in worthinesse. And he doth also
 vse many wordes vnto them, not (dealing with them)
 as with children, but much more perfectly. For, he giueth
 them the promise, not in this world, but in the world to
 come.

He dealeth
 with seruants
 more perfectly,
 than with chil-
 dren by pro-
 mise in the
 world to
 come.

„ Knowing (saith he) that whatsoeuer good or euill
 „ thing anie man doth, that shall he receiue againe of
 „ the Lord.

And

And furthermoze also, he teacheth them to haue a respecte vnto godlinesse. For, although they be inferior vnto children, in estimation, yet they are greater in vnderstanding.

„ Seruants (saith he) obey them that are your bodily „ Maisters.

He did by and by raise vp the greiued soule, he did seth with comforte it. As though he should say, let it not be anie graefe to thee, that thou arte inferior, both to the wise & the children. It is the onelie name of seruice. The maistership that is according to the flesh, continueth but for a time, and is short. For, whatsoener is fleshly, is fraile. It followeth,

„ With feare and trembling.

See you how he requireth feare at the seruantes handes, euen as he required feare of the wise before: For before hee did speake of feare alone, *And let the woman feare hir husband*. But here he doth increase it further.

„ With feare (saith he) and trembling, in singlenesse „ of your heart, as vnto Christ.

The Apostle doth oftentimes speake of this. What meanness thou thus to say, Blessed Paul? He is a brother, or that which was moze, hee was become a brother, he hath the fruition of the selfe-same things, he is receiued into the same bodie, he is become the brother of our Lord himselfe, yea, euen of the sonne of G D D, he enioyeth all the same things, and yet sayest thou:

„ Obey them that are your bodily maisters with feare, „ and trembling.

Yea twis, saith Sainct Paule, that is the cause why I say it. For, if I commaunde those that are free to submit themselves one to an other, for the feare of God: according to that which he said before, *Submitting your selues one to another in the feare of the Lord*: If I giue also in commaundment vnto the wise to feare hir husband, for all that she is fellow mate with him: much moze woulde I haue the seruant to doe it. For it is not a basenesse so to doe, but it is the greatest nobilitie that can be, for men to knowe howe

pp. y.

to

It is a comfort to the seru-
uant, that his
seruice is bodily
and hath an
ende.

Feare is re-
quired of the
wise, but feare
and trembling
of the seruant.

The seruant
ought the ra-
ther to submit
himselfe at
Gods com-
maundement,
for that he is a
brother, not to
man onely, but
to Christ too.

to submitte themselves, and to keepe a meane, and to yelde to their neighbour. Where haue bene fræ men, that haue serued fræ men, with great feare and trembling. It followeth,

„ In singlenesse of your heart.

Singlenesse of heart doth declare, that wee serue, not for feare of man, but for loue of Christe.

This was wel said. For, there may be seruice with feare and trembling, not proceeding of good wil, but so farre forth as they may. Many priuily deale very deceitfully in many things towards their Masters and therefore Saind Paule cutte off this euill dealing, saying:

„ In singlenesse of your heart, as vnto Christ: Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the wil of God, from the heart: With good will seruing as it were the Lord, and not men. See you, how many things he needed, to ingrasse this good thing in them: I meane when he saith,

„ With good will, And
„ From the heart.

For, we see, that many seruants doe perfourme the other thing vnto their Masters, I meane,

„ Feare and trembling.

And therevnto the Masters threatning helpeth much: but let it appeare, saith Saind Paule, that thou seruest as the seruant of Christ, and not of man. So behaue thy selfe, that the thing which is well done, maie come of thy selfe, and not of compulsion. This is such a kinde of perswasion, as he vseth vnto him, that taketh iniurie at an other mans hand, and teacheth him by that which followeth, to make the thing his owne good dede, and proceeding of his owne will. For, whereas he that smote him on the cheek, was not induced therevnto by the wil of him that was smitten, but by his owne naughtinesse, what saith he? Turne vnto him thine other cheek too, that thou maist declare thereby, that thou diddest not abide the former blowe against thy will. For, he that is readie to suffer more iniurie than is alreadie offered him, hath made that to be his owne, which

How a seru-
ant may haue
commendati-
on for his vo-
luntary seruice.

He that turneth the other cheek, doth much commend his patience,

Math. 5. 39

which was not his owne, I meane that his cheek was first smitten, and not, the onelie bearing of the iniurie. For, perchance this shall seeme to procede of feare: but that other of much goodlie wisdom. And thou haste shewed, that it was long of thy godlie minde, that thou diddest suffer (all) this. Euen in like case, shew thou now (that arte a seruant) that thou dost beare this bondage with a good will. He therefore, that is a man pleaser, is not the seruant of Christ: and the seruant of Christ, is not a man pleaser. For, who is it, that being the seruant of God, doth desire to please men? Who is it, that pleasing men, can be the seruant of God? It followeth,

The seruant of God doth not desire to please man.

„ Seruing from the heart, with good will.

Because it may be, that seruice may be done in singlenesse, without all double dealing, and yet not to the bittermost of our power, but onelie to performe so much as is due by vs: therefore he saith, (that seruice must be done) with a readinesse and not of necessitie, with a willing minde and not with an euill will. If thou serue thus, thou arte no slaue, if thou serue with a willing minde, if with a good will, if from thy heart, if for Christes sake. For, this seruice doth Paule serue, being a free man, and he cryeth out saying: For, we preach not our selues, but Christe Jesus the Lorde, and our selues your seruants for Iesus sake. See, how Sainct Paule doth take away all basenesse from thy seruitude. For, as he, which is spoiled of his goods, if hee do adde more by gifte vnto him that hath taken his goods from him, is not accounted among them that are spoiled, but among liberall fellows, neither among such as haue taken wrong, but among such as benefite others, and hath more shamed him that spoiled him, by giuing him (more,) than he himselfe was ashamed, by being spoiled: so also in this place, the seruant by doing his seruice frankly, shall seeme also to be of a greater courage, and he hath made the these more ashamed, shewing, that he did not feele the robbery. Let vs serue our Masters for Christes sake.

Seruice must be done from the heart.

Paules seruice

Simil:

pp. 17.

Know-

„Knowing (saith he) that whatsoeuer good thing anie
 „man doth, that shall he receiue againe of the Lorde,
 „whether he be bond or free.

For that it was like, that many of their Maisters, be-
 ing infidelles, were not ashamed (of any thing they did)
 neither rewarded their seruants for their obedience: See
 how he comforted them, that they might not suspecte that
 they shoulde lacke a recompence, but that they shoulde haue
 an assured trust of their reward. * For, as they that haue re-
 ceined a benefite, when they doe not recompence them that
 haue done them this good turne, doe make God become a
 debter vnto them: euen so standeth it altogether with Mai-
 sters: if they, hauing bene well vsed of the in thy seruice,
 do not recompence the, they haue the more recompenced
 the thereby, in that they haue made God to be thy debter.
 It followeth.

„ And yee Maisters, doe the same things
 „ vnto them.

„ The same things:

What maner of things: Serue you them with good wil:
 But he saide not plainely, serue them, but yet when he said,

„ Do yee the same thing:

He meant no lesse thereby. For the Maister also serueth
 (the vse of) his seruant: as though he shoulde say (doe it)
 not as men pleasers, with feare, and trembling to God-
 ward: fearing, leasse at anie time God shoulde lay to your
 charge, for your rechelesnesse toward your seruants.

„ Putting avay threatning.

The Maister
 must serue his
 seruant.

The duetie of
 the Maister to-
 ward his seruant.

As though he should say, not being burdenous, nor ouer-
 troublesome vnto them.

„ Knowing, that both your Maister, and theirs also, is
 „ in heauen. —

God Lord, what great matter hath he closely contained
 herein: How hath he terrified them: What is as much as

Mat. 7. 2 to say *Looke with what measure thou meatest, with that measure shall it bee meat vnto thee againe.* Take heede it be not saide to thee, *O thou vngratulations seruant, I forgane thee all that debt.* It followeth:

„ Neither is respect of persons with him.

This is it he saith: doe not thinke, that God will lette passe such things, as thou doest vnto thy seruant, as done to thy seruant. For, mans lawes do put a difference betwaine these two sortes of people, and no maruaile, seeing they are mens lawes. But the lawe of him which is the common Maister of vs all, doth knowe no difference, so that he benefiteth vs all in generall, and maketh all partakers of the same (benefites of his.) But if any man would aske now, from whence this seruitude came, and wherefoze it entred into mans life: [for I know there are many, that haue a delight to aske such things, and that are willing to learne them:] I will tell you. Couetousnesse did bzeade this seruitude, and toyling in the basest occupations, and vnfatiablenesse: where-as Noe had no slaue, nor Abell, nor Seth, nor such as were their successors. It was sinne that bzed seruitude, and the misusage of our parents. Let children heare this, that they are worthise to serue like slaues, when they are stubberne towards their parents. Such a one hath bereaued himselfe of his nobilitie. For, he that abuseth his father, is no more (to be taken for) a sonne. When, he that abuseth him that is our very father indeede: how shall he be accounted his sonne: He is come downe from his nobilitie, he hath bene excēding iniurious to nature. When, both warres, and fights toke prisoners. But Abraham had seruants also, and yet he vsed them not like seruants. See how he maketh all to depend vpon the head. Both the wife, saying, that he may loue hir: and the children, that he may bring them vp in instruction, & nurture of the Lord: and seruants, knowing, that your Maister also is in Heauen. So saith he, euen you also, thereafter as if you were seruants, shal be gentle, and bent to pardon offences toward you. It followeth:

In respecte of Gods common benefits, there is no difference betwene the Maister and the seruant.

Couetousnesse and warres procured seruitude vnto men.

The sinfull, and such as disobey their parents, deserue to be slaues.

Abraham did vse his seruants well.

All dependeth vpon the husband, as on the head.

followeth:

„ Finally my brethren , bee strong in the
 „ Lord , and in the powver of his might.

Children and
 seruants should
 be taught by
 their Maisters
 example, to
 serue God in
 his Church.

Euerie man
 both rich and
 poore, is a
 Prince in his
 owne house.

The manner
 how euerie
 house is a king-
 dome.

The wife is a
 second king,
 without a
 crowne.

But, if you will first heare, what concerneth seruants :
 heare therewith also, what the duetie of children is. Teach
 them to be godlie, and all things will altogither followe
 therevpon. Now, if a man goe vp to the Theater, or enter
 into the bath, he dratweth all his children thither with him:
 but when he commeth to the Church he doth not so, nei-
 ther doth he force them to be present, & heare (the word.)
 How shall thy seruant heare, when thou that arte his Mai-
 ster, appliest thy selfe to other things : Hast thou bargai-
 ned : hast thou bought a seruant : Commaunde him such
 things as may please God, that he be gentle toward his
 fellow seruants, that he haue great regard to vertue. Eue-
 rie mans house is a Citie : Euerie man is a Prince in his
 owne house. And it is very plains, that the house of all
 rich men (is a Citie,) so; that they haue landes, and ser-
 uantes, and gouernors vppon gouernors. But I say also,
 that the house of poore men, is a City. For, euen therein also
 there are gouernors. As for example, the husband hath
 the rule over his wife : the wife beareth rule over the
 seruants : the seruants ouer their wiues : and both wiues
 and husbands ouer their owne children. I pray you, doth not
 the Maister of this householde seeme to thee, to be as it were
 a certaine King, which hath so many gouernors subiect vnto
 him : And (doth it not seeme) that it is conuenient,
 that he should be moze fitte to gouerne his house at home, &
 moze able to gouerne in the common wealth: For, he that
 knoweth how to vse these things diuersly, knoweth how to
 chosse such rulers as are fitte, and will chosse those, that be
 excellent. As for example, let the woman be, as it were a
 second King in an house, and yet without the Diademe: He
 that knoweth how to chosse this King, shall order all other
 things well.

„ Finally,

„ Finallie, saith he, my brethren be strong in the Lord.

When his speech doth grow to an end, he doth alwaies vse this manner. Did I not well say, euen from the beginning, that euery mans house is a whole campe: for behold, when he had placed all the governments, he commeth at the last to the arming of them, and bringeth them out to battaile. For if no man take an other mans charge from him, but euery man remaine in his owne place, all things will be in good case.

After that the
gouernours
are placed,
Christians are
armed vnto
battaile.

„ Be strong, (saith he,) in the Lord.

Euen in the hope that you haue in him through his help.

For, because that he had given them manie things in commaundement, which must be done, he saith, feare not, *Cast* your care vpon the Lord, and he will make all things easie vnto you. It followeth:

If we cast our
care vpon God,
he will giue vs
grace, to do his
will easily.

„ And in the power of his might, and

„ Put on all the armour of God, that you
„ may stande against the subtrill assaultes of
„ the Deuill.

He said not, against the sight, or against the warre of the Deuill. For this enimie of ours, doth not make plaine, and open warre against vs, but by (craftie) assaultes. What is ment here by

„ Subtrill assaultes?

The word *μυστήριον* signifieth to deceiue, and to winne by some short waies. And it falleth out both in craftie wiles, & in wordes, and in deedes, and in wrestling among them that deceiue vs. I will bring this for example. He doth neuer plainly set our sinnes before our eyes: he doth not say, this is idolatrie, but he doth confirme vs therein, vsing craftie some other way. What is to say, he doth make his speech probable, vsing certaine clokes. The Apostle knoweth this verie well, and herein stirred vp the souldiours, and caused them to take diligent heede, in that he perswaded and taught them, that we should fight against him that was

μυστήριον.
We must be
warie against
the Devils
craft, which
clotheth our
sinnes vnder
faite names.

How S. Paule
doth encourage
the godlie, a-
gainst their e-
nemie.

kilfull in seates of warre, and that maketh warre vpon vs, not plainlie, no; openlie, but with much craft and deceit. And he encourageth his schollers, first by the Devils wilfulness, secondly by his nature, & the multitude of his armie. He spoke of these wiles, not meaning to ouerthrow such souldiours, as should stand against the Deuill: but to pricke them forward, and stirre them vp, and he made them to be sober. For, if he had onlie discoursed of the force of them, and had made an end of his speech so, he should haue discouraged them. But, whereas both he hath heretofore shewed, and doth hereafter declare, that it is possible to overcome him, howe strong so euer he be: he doth encourage them so much the more. For, how much the more plainlie, we doe denounce vnto our owne souldiours, the force of our enemies: so much the more doe we make our souldiours to be diligent.

„ For, vve vvrestle not, saith he, against
„ blood and flesh, but against rules, against
„ powvers, against vvorldlie gouernours of
„ the darkenesse of this vvorld, against spiri-
„ tuall vvickednesse in heauenlie things.

We must es-
tend the more
with Satan, be-
cause our wrest-
ling with him,
concerneth our
rewards in hea-
uenly things.

There is no
reconciliation
betwene vs and
Satan.

After this he stirred them vp, by the rewarde that are appointed, for the triall of such maiesties. For what? When he said, that the enemies were vehement, he added, that they doe also depriue vs of great things. What are those? Our fight is conuersant about heauenlie things, not concerning riches, no; concerning glorie: but our strife is concerning seruitude, and therefore in this enmitie there can be no reconciliation. The contention, and fight is more vehement, when it is (taken in hand) for great matters. For, when he saith,

„ In heauenlie things:

His meaning is, for heauenlie things, and not as though those (wicked fends) should attaine vnto any thing, when they

they haue gotten the victorie, but to the intent that they might deprime vs of them. As if he had declared wherein this truce consisteth, This word: In, doth sometimes signifie, For, and, In, doth sometimes signifie, By. So, how the power of our enemy doeth stirre vs vp, and make vs to be sober, in that we knowe that the daunger is so great matters, and the victorie so great things. For he labourerh to cast vs out of heauen. Here he talketh of certain rules and powers, and worldlie gouernours of this world. Of what darkenesse? Doth he means the darkenesse of the night? No surelie: but the darkenes of wickednes. For saith he, *We were once darknesse*: meaning the wickednesse that is in this present life: for wickednesse shall haue place no further, not in heauen, not in the world to come. He calleth them,

In. signifyeth both for, and by.

Darkenesse, not of the night, but of wickednesse.

„ Worldlie gouernours.

Not as though the gouernance of this world were in diuels, in their handes, but the scripture is accustomed to call wicked diuels by the name of this world. As when Christ sayeth, *You are not of this world, euen as I am not of this world.* Were they not then of this world? were they not clothed with flesh? were they not of the number of them, that are in this world? And againe, *The world hateth me, but you it can not hate*: meaning here againe, wicked diuels, (by the name of the world.) So he calleth wicked men, the world in this place. How the euil spirits haue moze rule, thā these wicked men haue. It followeth,

How wicked spirits, are called worldlie gouernours.

„ Against spirituall wickednesse, in heauenlie things.

He talketh of rules, and of powers, euen as also in heauenlie things (there are) Thrones and Dominations, & rules, and powers.

Rules and powers.

„ Wherefore, sayeth he, take vnto you the
 „ whole armour of God, that you maye bee
 „ able to resist in the euill daie, and, hauing
 „ finished all things, to stand fast.

The worlde
wicked, by rea-
son of things
done therein.

What things,
we must sub-
due in our fel-
ues.

If we stande
fast, all euils
are striken
downe, and the
Deuill cannot
rise.

Seeing we
may stand fast,
we neede not
to feare the
great force of
the Deuill.

It is a comfort
vnto vs, that
the time of our
conflict with
Satan is short.

He meaneth by the euill day, this present life, and he cal-
leth this woꝝlde, the wicked woꝝlde, by reason of such euill
things, as are done therein. As though he should say, be you
alwaies armed. And, saith he,

„ Having subdued all things :

That is to say, (having subdued) both our passions, & our
absurd lusts, & all things that are troublesome vnto vs. He
saith not barelie, hauing wrought vpon these things, but
hauing so wrought, that you destroy them, so that, not only
you take them away, but also that you stand fast, after that
you haue taken them away. For manie, that haue once ob-
tained the victorie herein, haue fallen againe. He saith :

„ When you haue subdued all.

He saith not, that they should ouercome some things, and
not, some other things. For, it is needefull, that, after we
haue gotten the victorie, we should stand fast. Sometimes
euils are striken downe (dead) and, being so striken, they
reuiue againe, if we stande not fast. Although these euill
things, which are fallen, do rise againe : yet while we stand
they are fallen. As long as we are not caried hither and thi-
ther, (the Deuill) riseth not. Let vs put on, the whole ar-
mour of God. Wilt thou, how he hath taken away feare
from vs : For, if it be possible to finish this combat, and to
stande fast, the discoursing of the enemies power doth not
cause a cowardlinesse and a feare in vs, but doth shake off
slothfulnesse.

„ That you may be able, (saith he,) to resist, in the e-
uill day.

He doth also comfort them, by reason of the time. As
though he should say, the time is short, and therefore you
must stande fast : doe not faint, after you haue slaine your
enemie.

The

The nineteenth Morall.

If then there be a warre, if there be such placing of armies in battailes raie, if there be rules without bodi-
 es, if there be worlde lie gouernours, if there be spirituall wickedness: tell me, howe cometh it to passe, that thou liuest deliciously: How art thou dissolute: how can we get the victorie, when we are vnarmed: Let euerie one say these things vnto himselfe euerie day, when he is ouercome with anger, and with concupiscence, when he doth desire to liue such a dissolute, and so vaine a life. Let him heare what S. Paul e sayeth.

Against se-
 curitie, and de-
 licioulnesse.

„ We wrestle not against bloud and flesh, but against
 „ rules and against powers.

This warre was moze grauous, than our sensible warre, this fight is moze vehement. Consider howe long time he wrestleth. But thou wilt saye, he is nowe come to wrestle with me. These words do some slouthful persons say: wher-
 as, o man, thou oughtest to giue thanks, that thou ouercomest such an enemy, if thou wilt: thou doest cleane contrarie, and repinest, speaking the words of a cowardlie & drou-
 sie souldiour. Thou knowest, what holde thine enemy can take, if thou wilt. Loke diligentlie to thy selfe on euery side, & wall thy selfe in. Our fight is not against the Diuell onlie, but also against his powers. How shal we the wrestle wyth darkenesse: Merelie, if we become light. How shall we wrestle with spirituall wickednesse: Surelie, if we become god. For, wickednesse is contrarie to that which is god: and light diueth away darkenesse. How, if we also be dark-
 nes,

Spirituall
 warre is more
 greuous and
 dangerous,
 than the sen-
 sible.

The wayes to
 wrestle, against
 the Diuell, and
 his powers.

D. q. ij.

We wrestle
not against
men, but a-
gainst Diuels,
in men.

The grace of
Gods Spirit, is
such an inui-
cible helper,
that we may
wrestle with
Diuels, or ra-
ther conquer
them without
wrestling.

S. Paule, and
S. Peter, had
victorie ouer
the Diuel, and
his powers,
without wrest-
ling.

nesse, we shall be altogether brought into captiuitie. Then
ho w shall we ouercome them? If we become that, of will,
without fleshe or blond, which they are by nature: we shall
so subdue them. For, seeing it was like, that they shoulde
be turmoyled of manye, doe not thinke, sayeth he, that
they are the men themselues, that warre thus with vs:
they are the Diuelles dwelling in these men, that make
warre againste vs, our fight is against them. Whereby, he
byingeth two things to passe: both making them more
fierte, and pacifying they; wrathe, whiche they might
conceiue againste those, whiche thus warred againste
them. And whie was our fight againste them? Be-
cause we haue an inuincible helper, euen the grace of the
spirit. We haue bene taughte such an Arte, that we may
be able to wrestle, not against men, but against Diuelles.
But if we will our selues, we neede not so much as wre-
stle. For, therefore is there a wrestling, because we
will haue it so: whereas the power of him, that dwel-
leth in vs, is so greates, that he sayeth: *Beholde I giue*
unto you power to treade on Serpentes, and Scorpions, and
ouer all manner power of the enemye. He hath giuen unto
vs all power, both to wrestle, and not to wrestle. But,
because we be sluggishhe, we wrestle wth them. *Wher-*
as, (to proue) that Paule did not as much as wrestle, heare
what he sayeth: Who shall separate vs from the loue of
Christe? shall tribulation? or anguishes? or persecution? (ei-
ther hunger?) either nakednesse? either perill? either
swords? And againe heare what he sayeth. God shall
treade Satan vnder your feete shortly. For, he had Satan sub-
iect at his commaundemēt. *Wherfore he said, I commaunde thee in*
the name of the Lord Iesus, that thou come out of him. But this
is not the parte of him that wrestleth. For, he that wre-
stleth, hath not yet the victorie, and he y^e hath the victorie doth
wrestle no more. He hath subdued him, he hath through-
lye made him captiue. And Peter also did not wrestle wth
the

INC. 10. 19.

Rom. 8. 35

Rom. 16. 20.

ACT. 16. 23.

the Diuell. But these men did that, which was better than wrestling with him, they did conquer him exceedinglie, in the faithfull, in the obediente, in those that are instructed in the faith, they did conquer, and much more than conquer

S. Paule, and S. Peter conquered the Diuell, by winning soules to God.

1. Cor. 3. 11. him. Whereupon Saint Paule also saide, *For, we are not ignorant of his deuises* : Whereby also he did moost of all overcome him. And againe, heare what he saith, *It is no great thing, if that his ministers also be transformed, as the ministers of righteousness.* Thus was Paule skilfull in all this fighte,

1. Cor. 11. 15. & nothing was hidden from him. For, sayth he, *The mysterye of iniquitie doeth already worke*. But this wrestling is against vs. For, heare againe, what he sayeth : *I am sure I am persuaded, that neither Angells, nor rule, neither power,*

Paule skilful and most expert, in spiritual warfare:

1. The. 2. 7. neither things present, neither things to come, neither any other creature, shall be able to separate us, from the loue of God.

Rom. 8. 38. He did not saye, from Christe : [for, there are manye, whiche are after a sorte united vnto Christe, and yet loue hym not :] This is it that Saint Paule sayth, thou shalt not onlie, not persuade me to denye him, but also not as much as to loue him lesse. Howe if the powers aboue were not able to doe this : what other should sunder him? Saint Paule doeth not say this, as though the powers aboue in-

deauoured to doe it, but he doth vse a supposition. Therefore also he saide: *I am persuaded.* Wherefore, he did not wor-

re: but yet he doth feare the wiliness of the Diuell. For,

heare what he sayeth : *I feare, least by any meanes, that, as the Serpent beguiled Eue, through his subtiltie : euen so your mindes should be corrupted, from the singlenesse, that is toward Christ.* And he sayeth it, and hath used this woorde concerning himselfe, saying : for I am afrayd, *Least by any meanes, when I haue preached to others, I my selfe should be a cast awaie.* Howe then arte thou persuaded, that none shall separate thee? See you, howe these wordes of Saint Paule doe betoken an humilitie, and a debasing of him selfe?

1. Cor. 11. 3. *For*

S. Paule feared the wiliness of Sathan, not against himself, but against his schollers.

For

For he before this time, had inhabited heauen, and there
 foze also he sayde, *For I knowe nought by my selfe.* And againe,
I haue fulfilled my course: So þ foze these things (concerning
 himselfe,) the Diuell nothing hindered hym, but in such
 things, as concerned his schollers. And why so? Because he
 onlie had not such things in his owne power, but the will
 of his schollers was also required. This thing is it, wherein
 the enemies had some aduantage of S. Paule. Or rather, he
 had therein no aduantage of S. Paule, but of the slouthfulnes
 of those schollers, which gaue not good heede (vnto S. Paule.)
 For, if S. Paule had not fullie done his owne part, either
 through slouthfulnesse, or any such thing, then had the ene-
 mie gotten some aduantage at him: But, seeing that S. Paule
 did all things (that belonged vnto him,) but they were not
 ruled by him, he had no victorie ouer S. Paule, but ouer the
 hearers disobedience. And the sicknesse did preuaile, not a-
 gainst the Physition, but against the disordered life of the pa-
 tient. For, when the Physition hath made all the prouision
 that he can, and the patient marreth all: it is the patient that
 is subdued (by the disease) and not the Physition. And there-
 foze, the Diuell had no aduantage at all, at S. Paule. And
 yet among vs it is accounted a great matter, if we maie
 come to wrestle (with the Diuell.) This is not it, that saint
 Paule wisheth to the Romaines, but what? *He shall treade* Rom. 16. 19
Sathan vnder your feete shortlie. And thus doth he wishe vnto
 them, *Vnto him, which is able to do exceeding aboundantlie, aboue* Eph. 3. 20
all, that we aske or thinke. He that wrestleth, is yet holden fast:
 but yet we may be glad, if we fall not. When haue we got-
 ten a glorious victorie, when we haue gotten forth thence.
 As foze example, put case a man were tempted with wicked
 lust. This were maruailous, not to admitte this lust at all,
 but to quench it: But if it be impossible so to do, at the least,
 let vs wrestle with it, & let vs euer keepe it vnder. If we get
 awaie from it with this wrestling, we haue gotten the victo-
 rie. For, it is not so in this case, as it standeth with chāpions.
 For

The Diuel
 getteth not ad-
 uantage of S.
 Paule, but of
 his negligent
 schollers.

Simil.

We haue vi.
 scorie against
 the Diuel, if
 we fall not.

For, among champions, thou gettest not the victorie, without thou giue thine aduersarie the fall : but in this case, if thou take not the fall thy selfe, thou hast gotten the victorie. If thou be not thy selfe cast downe, thou hast cast downe the Diuell. And this standeth by good reason. For, among champions both of them do labour for the victorie, and if the one of them take the fall, the other hath the crowne : but in our case it is not so, but the Diuell laboureth to procure our ouerthrowe. Therefore when I defeate him of that, for the which he laboureth, I haue gotten the victorie ouer him. For, he hastneth not (simply) to caste vs downe : but to caste vs downe with him selfe. And therefore, nowe he is overcome : for, he himselfe is caste downe already, and is in destruction. But the victorie, that he seeketh for, doeth not tende to the getting of a crowne, but to destroy vs. Therefore, although I cast not him downe : yet if I take not a fall my selfe, I haue gotten the victorie. But now, what is the glorious victorie? Euen this, to treade the Diuell vnder fete abundantlie, so as Paule did, making no account of things present. Let vs also followe him, & let vs labour to get the vpper hand, and to do nothing, wherby the Diuell may take any holde. Riches, substance, and vaine glorie, do giue handfast vnto the Diuell. And these things haue often raised him vp, and haue often made him fierce. But what vse is there of this our wrestling, and what vse of buckling with him? He that buckleth with him, is certaine, what ende he shall make, whether he himselfe shall not be overcome, & subdued: but he that treadeth him vnder his fete, hath a manifest victorie. Let vs treade vnder our fete the force of the Diuell, by treading vnder our fete all sinnes, I meane all these wozlblye things, fiercenesse, concupiscence, arrogancie, and all perturbations : that we departing thither (to an other life) maye be sounde, not to betray that power, which God hath giuen vnto vs. For so we shall also attaine, vnto the things that are to come. Whereas, if

We defeat the Diuels purpose against vs, if we let him remaine in destruction, and do stand our selues.

The glorious victorie, is to treade downe Satan abundantlie.

The occasiōs, whereby the Diuell taketh holde.

What meanes we should vse, to treade Satan vnder our fete.

R r.

we be

We shall be
able to treade
downe Satan,
by gods helpe,
and to ioine
our selues
with the good
Angels, that
serue him.

Simil.

Spare thy
brother, and
power out
thy wrath vpon
the Diuell.

What the Di-
uels faults, and
injuries are.

We be cowards herein, who will put the charge of greater things into our handes? For if we haue not bene able to treade vnder our fete, hym that hath offended God, hym that hath bene dishonoured, hym that hath bene sette at nought, hym that lyeth vnder our fete: howe will our father giue vnto vs, our patrimonie? If we haue not conquered him, which hath bene thus in subiection vnto vs: howe shall we attaine to a boldnesse, to enter into our fathers house? For tell me; if thou haddest a sonne, which sonne, leauing those seruantes, that be in thy fauour, should ioine him selfe vnto those, that haue greued thee, to such, as haue bene thrust out of his fathers house, to those, that haue spent their time in dising, & should continue so vnto the ende: shall he not be disherited? Yes, it is plaine, that he shall be: Euen so we also, if, leauing those Angels which haue pleased God and haue bene commaunded by him to take care of vs, we be conuersant with the Diuell, we shall vtterlie be disherited. But God forbid, it should so be: but rather, let vs take in hande the battaile against him. If anie of vs haue an enemy, if any man be wronged by him, if anie rage sauelic: let him gather together all that wrath, all that fiercenesse, and emptie it out vpon the Diuels heade. In this case wrath is good, in this case anger is profitable, here in the remembraunce of a shrewde turne, is commendable. For, as in exterie things, to remember a shrewde turne, is euill: so here, the remembraunce of a shrewde turne, is a good thing. Wherefore, if thou haue any waits, exercise thy here, [if thou canst not auoide them] rather than with thine owne members. Hath any man smitten thee? Forthwith let the words that the Diuell doeth, come into thy remembraunce. And do thou neuer take up enunitie, that thou hast against him. But hath no man stricken thee? Yet for all that, beare in minde the Diuels injuries, that he abused thy maister, that he hath offended (God,) that he spoyleth the brethren, and maketh warre against them. Be thou alwayes his enemy,
alwaies

alwaies bitter towarde him, alwaies fierce. So will he be
brought lowe, so will he be condemned easilie, so shalt thou
easilie laie hold on him. If we be fierce against him, he will
not rage against vs: if we be gentle, then will he be fierce a-
gainst vs. It standeth not so with those, that are our bre-
thren. He is a foe, & an enemy, both to our life and his owne,
and to our saluation, and his owne. If he loue not himselfe,
how will he be able to loue vs? Wherefore let vs sette our
selues in battaile rae against him, and let vs smite him,
hauing our great helper, euen our Loyde Iesus Chryste,
which shall be able, both to preserve vs, that his snares take
no holde of vs, and to vouchsafe vs the good things,

By Christ our
Captaine, we
shall conquer
the Diuel, and
al our enemies

that are to come, whiche, God graunt

we may all attaine vnto, by his

grace and kinde-

nesse,

(:)

Rr.ij.

The

The three and twentieth Sermon.



Tande therefore, hauing your
loines girt aboute vvith the
trueth.

Three things
necessarie, in
the spirituall
warfare: order
of arraie to be
kept, incou-
ragement of
the souldiours,
and spiritual
armour.



When he had now gathered this
armie together, and stirred vp
their courage: [for there was
nede of both, not onlie that they
should be placed in battaile, but
also that they should giue place
one to an other, and that their
anger should be stirred vp:] and
after that he hadde embolde-

ned them, for they had nede thereof also: at the last, he doeth
also arme them. For, the armour auaieth nothing, if the
souldiours be not first sette in arraie, and, if the fiercenesse
of the souldiours minde, be not stirred vp. For, it is conue-
nient to arme him within first, & without afterward. Now,
if this fall out in our (commō) souldiours, much more must
it fall out in these spirituall souldiours. For rather in these
spirituall souldiours, we can not arme them outwardlie,
but inwardlie altogether. He hath stirred vp a certaine
fiercenesse in them, and hath inflamed them. He hath ad-
ded a boldnesse thereunto. He hath placed them well in
arraie. See now how he doth also put their armour about the.
He saith:

Stand therefore.

The first point of setting in arraie, is to knowe howe to
stande well: and manie things there are, that may fall out
well therevpon. Wherevpon he maketh manie woordes
concerning this standing, saying also in an other place:

Stand

The first point
in spiritual
warre, is, to
stand well.

1 Cor. 16. 13. Stand ye fast, watch. And againe, So stand you in the Lord. And againe, Let him that thinketh he standeth, take heed lest he fall. And againe, That you may, when you haue finished all things stand fast.

Wherefore, he doth not meane here simply, standing: but, in aray and good order. And they which are skillfull in seates of warre, doe know how great a thing it is, to know how to stand. For, if among champions, & wrestlers, one giveth this precept before all other things, *euē*, to stand: much more in battailes, and in warlike affaires. He that standeth right, standeth, not dissolutely, not leaning to any thing. The exact straightnesse in deede doth appeare in standing: so that, they that are straight in deede, those stande. But such as stand not, can not be straight, but loose, and dissolute. He that is giuen to deliciousnesse, standeth not: he that is lecherous, he that loueth monie, (standeth not) but leaneth. He that knoweth how to stand, shall, euē by his standing, as it were by a certaine foundation, haue all such things easie, as belong to the wrestling.

Simil.

They that are giuen to sinne, do leane and stand not.

„ Stand therefore, hauing your loines girt about with the truth.

He speaketh not here of a sensible girdle: for all things, that he speaketh in this place, are to be taken spirituallie. And see howe he proceedeth in order. First he girdeth his souldiour. Now what is ment thereby? He bindeth by in a girdle him that slootheth ouer, and is dissolute in his lusts, and hath all his thoughts trailing vpon the ground, not suffering him, to be hindered with his garments, that should be wrapped about his legges, but letting him runne with his feete at libertie.

The girdle of truth.

„ Stand therefore, hauing your loines girt.

This he meaneth here, by

„ Our loines.

Euē as the keele is in the shippes, so in vs, our loines are as it were the ground of the whole bodie. They are, as it were the foundation, and thereupon the whole is builded, as the students in Physike do say. Wherefore, he bindeth in

How our loines must be girt.
Simil.

R. iij.

that

Simil.

that which is our principall beginning, whē he gyrdeth our loynes. Now surely he doth not meane these bodilie loynes of ours, but he talketh spirituallie. And euen as the loynes are a foundation of the members, that are both below them, and above them: so falleth it out also in our spiritual loynes. Wherefore, oftentimes those that are verie wearie, setting their handes vpon their loynes, as it were vpon a certaine foundation, doe so beare vp them selues. And, in warre, the girdle serueth to this vse: to binde and holde together, that which is the foundation in vs. And for that cause, we are girded when we runne. What is a safegarde to the strength that is in vs. As though he should say, let the same thing be done also in the soule, and whatsoever we do, we shall be strong. For, it is most fit for souldiours, so to do. Yea surely, sayeth he, but we girde vp these bodilie loynes, with a leather girdle. But with what are we girded our selues? Euen with that which must be principall in all our thoughtes.

Trueth must
be princi-
pall in all our
thoughtes.

„ Having, sayeth he, your loynes girt about, with the trueth.

How inui-
sible trueth is.

Trueth com-
meth from
heauen.

The heathens
are loose, be-
cause they are
void of trueth.

Let vs loue no falsehode: all that we take in hande, let vs doe it with trueth, let vs not lie one to an other. And if there be an opinion, let vs seeke out the trueth, or, if we respect life, let vs seeke after the true life. If we hedge our selues herewith, if we girde our selues with trueth, none shall puercome vs. He that seeketh the doctrine of trueth, shall not fall downe vnto the earth. For, it is manifest, in that all the Infidels doe serue their owne affections, following their owne thoughtes: that the things which are not true, doe procéde from the Earthe. Wherefore, if we be warie, and wise, we shall not neede to be taught in the heathens writings, howe softe, and loose they be, not being able to receiue anie austere matter, nor anie thing that exceedeth mans reason, concerning God. For, they are not girded with trueth. Wherefore their loynes are loose, euen that (member) which should receiue the ingendring seede, & the strength of their cogitations likewise. Wherefore nothing is

loose,

weaker than they. See you the Manichees againe, how bold Manichees.

they be, to speake all things of their owne braine: Thus saith a Manichee God could not make þ world without matter. How shall that appeare: They take their sayings, from the ground, and from the Earth, and from things done amōg vs. Forsooth, this is their reason: because no man can make a nie thing other wise. Againe, see what Martion saith, God Martion.

hauing taken flesh, could not remaine pure. Whereby maie that be knowen: Because saith he, men can not (remaine pure after they haue taken flethe:) although in daēde men maye.

Againe Valentinus, hauing his thoughtes trailing vpon the ground, doth speake from the earth, and Paulus Samosatenus too. How also, what saith Arius: God begetting,

Valentinus,
and Paulus Sa-
mosatenus.
Arius.

could not beget without passion: How darest thou be so bold,

ō Arius, as so to say: Because it is so amōg vs. See you how

all their thoughts traile along, vpon the ground: howe loose

they are all: how they sauer of the earth: And thus muche

concerning doctrine. But now touching cōuersation, Those

that are giuen to fornication, those that loue riches, and glo-

rie, and all other things doe traile along the ground. They

haue not this ground so settled, that they may rest on it, whē

they be wearie: but if they be wearie, they do not set downe

their hand, and stand, but they are euen dissolued: Whereas

contrariwise, he that is girded with the truth, first, shal ne-

uer be wearie, and next, although he shoulde be wearie, yet

shall he rest vpon the truth it selfe. For what: tel me, shall

pouertie make him to fainte: No surclie. For, he doeth rest

vpon that which is the riches indaēde, and by this pouertie

he shal know what is þ ponerty in daēd. But shall seruitude

make him to fainte: By no meanes. For he knoweth

what is the verie seruitude in daēde. But, shall sick-

nesse doe it: No, not sicknesse neither. Christ saith, Let y^e ur

loynes be girded about, and your lightis burning. And euen your

lightes vnquenchable. This was also giuen in commande-

ment, when they came out of Egypt. For, why were they

girt, when they eate þ Pasceouer: Will you learne al þ mat-

ter

Wiked liuers
haue not their
loynes girt
with truth.

Aduersities
without sinne,
can not quail
him, whose
loynes are girt,
with truth.

The passouer
of the Iewes.

Christ is the
passouer of
the Christians.

The meaning
of the Iewes
passouer.

ter of it: Shal I shew it you, according as the storie is writ-
ten: shal I tell you the highe mystical meaning thereof? But I will declare it vnto you, both waies. But see that you take hold of it. For I declare it vnto you, not to the intent that I onlie should speake the word, but that my wordes may be performed of you in deede. The Scripture saith: that (their loines) were girded, and their stauies were in their handes, and their shooes were on their feete, and so eate they the passouer. These are dreadfull, and fearefull mysteries, and there is great depth in them. If then in the figures they be so dreadfull, much more are they so in the truth. They come out of Egypt, they eate the passouer. Marke well (the Apostle saith,) *Christ our passouer, is offered* 1. Cor. 5. 7. *red vp.* Why were they girded? What is the fashion of way-faring men. For, the hauing of shooes and rodde in their handes, and to eate standing, doth declare nothing else, but this. Will you heare the story first? O the deepe mysticall meaning first? It is best to heare the storie: what meaneth the storie then? The Iewes were forgetfull of the benefitts of God. Therefore God did binde his benefitts, not onlie to the time, but also to the forme or fashion of them, that should eate. And therefore now they eate it, girt, and with their shooes on their feete, that, when they be asked (why:) they should say, because we were readie to take our iournie, and because we should goe out of Egypt vnto the land of promise, and so that we were readie. Now this is the figure, and this is the truth. We do also eate a passouer, and that is Christ. For saith the Apostle, our passouer is Christ. What of this? Euen we also must eate it with our shooes on our feete, and with our loines girded. And why so? That we also may be readie for our going forth, for our departing away from hence.

The

The twentieth Morall.



Et none of those, that eate this passouer, looke toward *Egypt*, but toward heauen, & toward *Hierusalem*, that is aboue. Therefore doest thou eate it with thy loines gyrt, and therfore with thy shoes on thy feet :

We that eate Christe our passouer, muste haue our loines gyrt, & looke to heauen.

to learne thereby, that, as sone as euer thou halte begonne to eate this passouer, thou oughtest to depart toward an other countrey, and to take thy iournie. We doth pryncipally signifie two things: both, that they ought to go out of *Egypt*: and when they remaine (in a place) they should then bee in manner of strangers. For, (saith he) *our conuersation is in heauen*: And this also, that we should be readily furnished all our life long, to the end, that when we be called, we should not defer the time, but should say: *Our heart is readie*. But Paul might well say this, which knewe nothing by himselfe. But I, that haue neede of much time to repent, cannot so wel say it. How to proue, that this girding doth belong to a watchfull minde: heare what God saith, vnto that iust man: *But gyrd vpp thy loines like a man, for I will question with thee, giue me an answer*. And againe God saith thus vnto euery one of the Prophets, gird thy selfe, and euen vnto Moses. And he himselfe also seemeth to be (as it were) girded in Ezechiel. Or rather the Angels seeme vnto vs to be girded also, insomuch as they be souldiours. For, by girding of our loines, it falleth out, that we may stand valiantly: and it commeth of valiant standing, that we gyrd our selues. For euen we also must goe forth, & we shall meete with many greuous things by the way. After we haue here passed this champion countrey, the deuil is at hand forthwith, doing, & deuising all things, how he may take, & destroy those, euen those, that haue been brought safe out of *Egypt*, those that haue passed through the redde sea, those that are deliuered from *Demilles* and infinite plagues

Two things belong to the eating of our passouer. 1. To departe out of *Egypt*. 2. To be prepared all the time of our continuance there, for our departure thence.

The righteous girded.

Prophets.
Moses.

Angels.

*Pro m. diu.
lege m. diu.*

The grace of the spirite is a pillar of fier, to conduct the faithfull thorough the wildernesse of this worlde.

The earth now is become a very desert of vertue, & more than the desert of the Iewes.

Iesus Christe, not Moses, is our capitaine.

Let vs not contemne heauen by our fainting, as they did their land of promise

The earnest of the spirite and heauenly conuersation, are fruites brought from heauen.

at once. But, if we be wise and watchfull, we haue also a pillar of fier, if we will, euen the grace of the spirite. One, and the same pillar doth both light vs and shadow vs. We haue *Manna*, or rather, not manna, but we haue that which is farre better than *Manna*, a spirituall drinke, and not water that both gush from the rocke. We haue also a tent, euen now inhabiting the desert. For, in very deade, the earth is now we become a desert of vertue, and more than that other desert. Wherefore was that other desert to be eschewed? Because, it had scorpions and vipers in it, through which it is saide, that a man passed not: but that desert is not, it is not so barren of fruites, as mans nature is. Now, how many scorpions, how many vipers are in this wildernesse? how many serpents: how many are there, that are *the broodes of vipers*, through whom we haue now passed? But let not vs be afraid: for it is not Moses that is the captaine of our coming, out (of this desert,) but it is Iesus. How then? That the like do not happen vnto vs, that we doe not the like as they did: & we shall not suffer the same punishment. They murmured, they were vngratefull: lette vs not be thus affected. How did they all fall? They set as naught the land, that was so greatly to be desired. How did they set it at naught? for they surely had it in admiration. But they sette it at naught, in that they were faint harted, & in that they would take no paines to attaine vnto it. Wherefore, lette not vs in (like case) make small account of Heauen. This is the contempt of heauen. Euen among vs also, there is fruit brought from heauen, not a cluster of Grapes carried in baskets of two handles for that vse: but the earnest of the spirite, euen that conuersation which is in the heauens, which Paule taught, and such other wonderfull husbandmen. It was not Caleb the sonne of Iephuney, nor Iosuah the sonne of Nun that brought these fruites, but Iesus the sonne of the father of mercies, the sonne of the true God indede, he brought all vertue, he brought all the fruites from Heauen, he brought vs downe the heauenly hymnes. For, he commaunded vs to say,

Exod. 13. 2

1. Cor. 10. 2

Exod. 16. 1

1. Cor. 10. 2

1. Cor. 10. 2

Exod. 17. 6

Exod. 16. 1

1. Cor. 10. 2

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say, even those things, which the Cherubins doe say aboue,

16.3 *Holie, Holie, Holie.* We brought unto vs the vertue of An- The vertue of
16.11.30 gels. The Angels neither marry, nor are giue in marriage. Angels.

gels. The Angels neither marry, nor are given in marriage.

This good thing did Chyiffe plant here alio . They doe not

loue riches, no; any such like things . This also hath he gi,

uen to vs. There is no more death among vs, but sleepe.

For, heare what he saith, *Lazarus our friend is asleepe. Wee* the faithfull,
see you the fruits of Hierusalem, that is abhorred And that which is but a sleepe.

you the fruits of *Hierusalem*, that is abode? And that which
is more marvellous when there was no quarre, indeed and

is more matutinous, when there was no warre lodged and determined: but all these things were given unto us before

determined: but all these things were given unto us before
the promise: for then did labour, even after that Isaac came

the promise: for they did labour, even after they were come
into the land of promise: or rather, then laboured not. For if

into the land of promise, or rather, they laboured not. 3-02, If they would have obeyed the will of God, they should have

they would have obeyed the will of God, they would have taken all the Cities without armour, or incamping them.

taken all the Cities, without a blow, by intreating them
 selves before their enemies. For, then overcame *Haziche*

being more like dancers than men of war. Went to the marae

being more like balckets than men of warre. But we warre not after the are come into our land of promise, that is to

Not after we are come into our land of promise, that is to say, into heaven: but (onely) as long as we are in this de-

lay, into wealth: but (onell:) as long as we are in this be-
fort, that is to say, in this present life. For he having entered

left, that is to say, in this present life. For, he having entered into his rest, hath ceased also from his own works. — as God did

into his rest, hath ceased also from his owne works, as God did
from his. Therefore Let us not be weary in well doing for in

Lu. 6. 9 from his . **Whetefeld;e**, Let vs not bee wearie in well doing, for in
due season we shall reape, if wee faint not **Hö** non holn he trau

due ieaſon we ſhall reape, if wee fail: not. See you how he ſtat-
ned by, ſuch as he trained them: & ſea: there he ſaith thus of

ned us, such as he trained them? For, were he lally thus of
 Maana and of the wilderness: Koro him : that gathered

spanna, and of the willow-helle: Into him, Ibar gathered
much remained nothing over: and turne him: that had gathered

much, remained nothing over : and unto him, that had gathered
 heave-meat, there was lack. This also is given in communions.

little, was there no lack. **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** **140** **141** **142** **143** **144** **145** **146** **147** **148** **149** **150** **151** **152** **153** **154** **155** **156** **157** **158** **159** **160** **161** **162** **163** **164** **165** **166** **167** **168** **169** **170** **171** **172** **173** **174** **175** **176** **177** **178** **179** **180** **181** **182** **183** **184** **185** **186** **187** **188** **189** **190** **191** **192** **193** **194** **195** **196** **197** **198** **199** **200** **201** **202** **203** **204** **205** **206** **207** **208** **209** **210** **211** **212** **213** **214** **215** **216** **217** **218** **219** **220** **221** **222** **223** **224** **225** **226** **227** **228** **229** **230** **231** **232** **233** **234** **235** **236** **237** **238** **239** **240** **241** **242** **243** **244** **245** **246** **247** **248** **249** **250** **251** **252** **253** **254** **255** **256** **257** **258** **259** **260** **261** **262** **263** **264** **265** **266** **267** **268** **269** **270** **271** **272** **273** **274** **275** **276** **277** **278** **279** **280** **281** **282** **283** **284** **285** **286** **287** **288** **289** **290** **291** **292** **293** **294** **295** **296** **297** **298** **299** **300** **301** **302** **303** **304** **305** **306** **307** **308** **309** **310** **311** **312** **313** **314** **315** **316** **317** **318** **319** **320** **321** **322** **323** **324** **325** **326** **327** **328** **329** **330** **331** **332** **333** **334** **335** **336** **337** **338** **339** **340** **341** **342** **343** **344** **345** **346** **347** **348** **349** **350** **351** **352** **353** **354** **355** **356** **357** **358** **359** **360** **361** **362** **363** **364** **365** **366** **367** **368** **369** **370** **371** **372** **373** **374** **375** **376** **377** **378** **379** **380** **381** **382** **383** **384** **385** **386** **387** **388** **389** **390** **391** **392** **393** **394** **395** **396** **397** **398** **399** **400** **401** **402** **403** **404** **405** **406** **407** **408** **409** **410** **411** **412** **413** **414** **415** **416** **417** **418** **419** **420** **421** **422** **423** **424** **425** **426** **427** **428** **429** **430** **431** **432** **433** **434** **435** **436** **437** **438** **439** **440** **441** **442** **443** **444** **445** **446** **447** **448** **449** **450** **451** **452** **453** **454** **455** **456** **457** **458** **459** **460** **461** **462** **463** **464** **465** **466** **467** **468** **4**

ment unto us, Not to hoord up treasures upon earth : but to
treasure longtyme treasures (in earth) it is not the sensible

the best lay open treasures (in earth,) it is not the terrible
famine that doth spoil them, as it is in *Marina*, but the

wozime that both ipollet them, as it is in Spanish, but the
 name of righteousness. Therefore let us make a

... that we have not provided nourishment for the

meanes, that we doe not p^{ro}vide nourishment to; the
incurre unto him. saith the Scripture, that gather

woyme. Unto him, lath the Scripture, that gather
red much remained nothing over. This also falleth out as

red much, remained nothing but. This also lately but a
among the American. For the all full the same measure of

mong us, everie day. For, we all fulfill the same measure of
our hellicie, and in whatsoever excellency in this case, both but

our bellie, and what better effecteth in this tale, both our
 edde more care upon care. For the same thing which hee

add more care upon care. For, the same thing which he

S.I.G. Infant a

The Jewes laboured after they had the land of promise: we shall rest in heaven.

Wee ought
not to be wea-
rie in well do-
ing, for that
heauen is the
place of reſte,
where we ſhall
reape the fruit.

Excesse in
worldly things
is the occasion
of greater care
and sorrow.

உ.ஏ.

meant to giue, in saying, that the *traniile of the daie is sufficient for the same*, although he had taught it before: yet didde not they accept it. But let not vs be insatiable, lette vs not be vngratefull, lette vs not desire gorgeous houses, for, we trauiile by the way, we do not dwell here. *Wherefore, if one know, that this present life is a way, & a warfare, and such a thing as is called among souldiours, a Trench: he will not desire faire buildings.* For, tell me, who is it, though hee a bounde neuer so much in riches, that wil chose to build godlie houses vpon that, which the souldiours call a Trench: for bodie at all. For, he shall be ridiculous, and shall build for his enimies, and shall allure them. *Wherefore, if we bee sober and warie, this present life differeth nothing from a warfare, and the souldiours trench. Wherefore, I beseech you, let vs do all that we can, to lay vpp no treasure here.* For, if the theefe come, we shal quickly be taken away from hence. *Watch (saith Christ) for you know not, what houre the theefe commeth: for, by that name he calleth Death. Wherefore, before he come, lette vs send away all things into our countrey. But here lette vs be well gyrded, that we may bee able to ouercome our enimies: whom God graunt, that we may ouercome, through his graces and kindenesse.*

The life of
man here, is a
way, a warfare,
and a trench.
Simil.

We ought
to lay vp trea-
sure in heauen,
and to bee
watchfull, for
that we knowe
not, when death
commeth.

The

The foure & twentieth Sermon.

„ **S**Tand therefore, hauing your
loines gyrt about, wvith the
trueth, & hauing on the brest-
plate of righteousness:

„ And your feete shodde in
the preparation of the Gospel of peace.

„ Aboue all, taking the shielde of Faith,
vvherevvith yee maie quench all the fierie
dartes of the vvicked.

„ And take the helmet of Saluation, and
the svword of the spirite, vvwhich is the vvord
of God.



„ Auing your loines (saith he) gyrt
about, wvith the trueth.

„ What is meant hereby? It is
saide by me in my former discourse,
both, howe we must be light, and
runne, so that nothing shoulde bee a
hindzance vnto vs. It followeth,

„ And hauing on the brestplate

In this spiri-
tual warfare,
we must bee
light, and run,
hauing no-
thing to hinder
vs.

„ of righteousness.

„ Euen as the brest-plate can not be wounded: no more
can righteousness. We meane here by righteousness, our
whole life; so that it be giuen to vertue. None shall be able
at any time, to cast downe such a one, but many do wound
him, and none cutteth him asunder, no not the Deuill him-
selfe. It is thereafter, as if a man should say, hauing plan-
ted in your breasts, righteous deedes. Of these saith Christ,

By the
brestplate
of righteous-
nesse is meant
a vertuous life,
which is inuin-
cible.

„ Blessed are they, which do hunger and thirst after righteousness,

¶ I. iiij.

for

for, they shall be satisfied. So strong is he, and euen like vnto a breaſt-plate. Such a one, will neuer be angrie.

„ And hauing your feete ſhodde, in the preparation of the Goſpell of peace,

Howe our
feete are ſhod
in the prepara-
tion of the
goſpell.

This ſpeech is ſome what darke. What is meant thereby then? He hath put on vs good legge-harneſſe. Whereby perchance this is his meaning, that we ſhould be readie for the goſpel, & that we ſhould vſe our ſtrength therevnto, and that we ſhould make and prepare the way befoze it. Where, if he meant not ſo, this is his meaning, that we our ſelues ſhould be readie to go forth. Now, what elſe is the preparation of the goſpel, but the beſt life? According to that, which the Prophet ſaith, *Ps. 10. 17*
thyne eare hearkned * to the readineſſe of their heart. Thereby he meant, how well they were prepared. It followeth,

* *Pro tui in-
uentione lege-
ri tuique.*

„ Of the Goſpell of peace.

Our warre
muſt bea-
gainſt the De-
uill onelic.

This was fitly ſpoken. For, whereas he made mention of warre and fighting: this declareth, that we ought to ex-
cruiſe this fight againſt the Deuilles. For, the Goſpell is a goſpell of peace. That warre doth deliuer vs from an other warfare, that might be betwixt God and vs. If we make warre vpon the deuill, we are at peace with God. There-
fore, feare not my beloved, there is the goſpell: the victo-
rie is wonne already.

„ Aboue all, taking the ſhilde of faith.

Faith, where-
by myracles
are wrought.

He meaneth here, by faith, not our knowledge, [for hee would not haue placed that after the reſt], but that faith, whereby miracles are wrought. And he doth ſittely call faith,

„ A ſhield.

The ſhield of
Faith, conque-
reth all.

For, as the ſhield is carried befoze the whole bodie, being as it were a wall therevnto: euen ſo verily ſtandeth it with faith alſo. For, all things giue place therevnto. It followeth,

„ Wherewith you may quench all the fierie dartes, of the wicked.

For, there is nothing that can withſtand this ſhield. For,
heare

Mat. 17. 20 heare what Christe saith vnto his Disciples, *If ye haue faith as a graine of Mustard seede, yee shall say vnto this mountaine, remove hence to yonder place, and it shall remove, &c.* But how shall we haue this faith? euen when we shall doe those things well. He calleth here

„ His dartes,

Both temptations, and absurd lusts. And he saith, that they are

„ Fierie.

For, lusts are fierie. For, if saith hath commaunded the Deuilles, much more the passions of our minde. It followeth,

„ And take the helmet of saluation.

That is to say, of your saluation: for, it fenceth them in round.

„ And the sword of the spirite, which is the worde of God.

Either he meaneth the spirite, or by the spirituall sword. For, by it, all things are cut, by it, all things are hewed off, and by it, we cutte off euen the Dragons head.

„ Praying alwayes in all prayer and supplication in the spirite: and watching for the same purpose, with all instance, and supplications for all Saints.

„ And for me, that vtterance may bee giuen vnto me, that I may open my mouth freely, to vtter the mysterie of the Gospel.

„ Wherof I am an embassadour in bonds, that therein I may speake freely, as I ought, to speake.

The fierie dartes of the Deuill, are temptations and absurd lustes.

The helmet of saluation.

The sword of the spirite, and the force thereof.

Euen

Euen as the word of God is of abilitie, to doe all things : euen so is he also, that hath the gift of the spirite. For, saith the Scripture, *the word of God is quicke, and mightie in operation, and sharper than any two edged sword.* Hebr. 4.12 So we see the wisdome of this blessed man. He hath armed them now with greate safetie : what more is needfull now ? Euen to call vpon the King, and to beseech him to stretch forth his helping hand. It followeth,

The godly wisdome of S. Paule, who, as soone as the souldiour is armed, by prayer solliciteeth the king.

Much babling is not accounted prayer.

The godly souldiour must bee sober and watchful.

The hearers and schollers ought to pray, for the preacher.

God giueth his grace, what and howe to speake.

Both S. Paule and S. Peter needed the prayers of the faithful.

„ Praying alwayes in all prayer, and supplication in the „ spirite.

For, there is a kinde of prayer, that is not to be accounted prayer, when a man vseth much babling. It followeth,

„ And watching for the same purpose.

That is to say, being sober. For, such a one must he be, that is armed, that standeth neare vnto the King, euen wakeful and sober.

„ With all instance & supplication for all Saints. And „ for me, that vtterance may be giuen vnto me, that I „ may open my mouth.

What is that thou saist ? O blessed Paule, standest thou in neede of thy Schollers ? And it was well saide,

„ That I may open my mouth.

Wherefore, he did not vse premeditation in such things as he spake, but did according vnto that which Christe said, *When they deliuer you up, take you no thought, how, or what, you shall speake, for it shall be giuen you in that same houre, what you shall speake.* Mat. 10. 19 Thus did he all things, by faith, all things, by grace. It followeth,

„ Freely to vtter the mysterie, of the Gospell.

That is to say, that I may make my defense, as it becometh mee. Arte thou bound in a chaine, and yet haste neede of other ? Yea verily wilt thou say. And euen Peter also was bound in a chaine, and yet Prayer was made for him, without ceasing. Acts. 12. 5

„ Whereof I am an Embassadour in bonds, that there- „ in I may speake freely, as I ought to speake.

That

That is to say, that I may aunswere with boldnesse, and manlinesse, and with much wisdom.

„ But that you may also knowe my affaires, and what I doe, Tychicus a deare „ brother, and faithfull minister in the Lord, „ shall shevv you all things.

Now so; as much as he made mention of bondes, he leaueh something so; Tichicus, to tell them from him. So; loke what belonged to doctrine and exhortation, that he declared vnto them by his Epistle: but such things as did concerne nothing, but a bare message those he committed to him, that brought hie epistle to them. That you may know, sayth he, mine affaires: That is to say, that you may learne them. This declared his loue, that he did beare to them: and their loue againe, that they did beare to him.

„ Whom I haue sent vnto you for the same purpose, „ that you might know of your affaires, and that hee „ might comfort your hearts.

And he doeth not say this thing simplie, but, after that he had saide, hauing put on, and hauing girt, which is a token that they should alwayes, and without ceassing, be readie to come to (the fight.) So; heare what the Prophet sayeth:

1109. 19. *Let it be vnto him as the cloake that he hath vpon him, and as the girdle that he is alwaies girded withall.* And the Prophet

116. 59. 17. doeth say also, that God is the brestplate of righteousness, teaching vs thereby, that we ought to haue those things alwayes, and not so; a small time. So; we haue neede to

1113. 1. make warre at all times. For the iust man, sayeth he, is confident as it were a Lion. And it can not be, that he which is thus brestplated, should feare the battaile arraie, but should leape into the middelt of the enemies. So; the Scripture sayeth. *Beautiful are the feete of them, which bring good tidings of peace.* Who would not runne nowe, who would not bestowe his labour vpon such a matter, when it begin-

Et.

geth

Paule in this Epistle commendeth doctrine, and exhortation.

The declaration of Pauls loue, to the Ephesians: and of the Ephesians loue towards him.

We must alwayes be armed, and girded readie for the battaile.

How beautiful are the feete of them, that bring good tidings of peace?

geth tidings of peace : and peace, of God towarde men, the peace, not of me that faint, but of God, which hath wrought all things : And what is meant, by

Double preparation of the Gospel : before, and after baptisme.

The life often resembled to these.

„ The preparation of the Gospel ?

Let vs heare what Iohn sayeth : *Prepare you, the way of the Lord, make his pathes straight.* And againe, there is *Math. 3. 2*
Esa. 40. 3

an other preparation after baptisme, to doe nothing unworthie of this peace. For, whereas our life is resembled often, vnto the sate, therefore he saith in his exhortation, *Take heed that ye walke circumspectie*, talking there of the life, that we should lead. For this cause, saith he, let vs do and saye smyth things, that are worthie of the Gospel, I meane, a pure life and pure deedes. The glad tidings of peace hath bene shewed vnto you, giue readie waye vnto this glad tidings. Thus it standeth, if you become enemies againe, there is no more preparation of peace. Be you readie, do you not deferre, (to come to this peace.) As you haue bene ready to come vnto this peace, and vnto the faith: so also do you perseuer in the same. The

Ephes. 5. 15

Philips. 1. 27

We must not deferre, to come to the Gospel of peace.

The shield of faith and the the force thereof.

„ Shield,

Is that, which doeth first receiue the assaultes of the enemies, and doth preserue the armour whole. The Apostle doeth speake much of faith, especiallie in the Epistle, that he writeth to the Hebrues, and much of hope. Trust, saith he, to the good things that are to come, and none of these shall be wounded. For, if thou beare faith, and hope, before thee, in thine aduersities, and græces, thou shalt keepe all these things unwounded. For, *He that cometh to God, must beleene that God is, and that he is a rewarder of them, that diligentlie seeke him.* Faith is a shield in dede, but yet, if we fall to Sophisticall deuises, to reasons, and to aske too narrow account of euerie thing: it is not a shielde for vs, but, it doth rather snare vs. Let thy faith be such, that it may couer and shadow the whole. Let it not therefore be short, so that it leaue the feete, or any other parte naked: but let this buckler aunswer in

Hebr. 11

Hebr. 11. 6

Faith is a shield if we be not too curious in Sophisticall questions.

propozition, to the thing that it should couer.

„Fierie.

For, there are manie thoughtes, that sette the minde on fire, manie doubttes, manie things that put vs to our thifts, but faith doth verely repressse them all. The Deuill doth dzine manie things into our heades, whereby he doth set a fire our soule, and doth bzing vs vnto doubting. As when some men say: what? Is there anie resurrection? Is there anie recompence? Is there anie faith? And he bid-
deth them * quench

* *Pro ouer-
lege opione.*

„The dartes of the Deuill,

By faith. Hath concupiscence assaulted thee? Sette be-
foze thee, fo: thy defense the faith of the good things that are
to come, and it will not as much as appeare, but it will be
destroied quite.

„All the dartes (of the Deuill.)

He doth not will vs to quench some, and not other
some. For, heare what Sainct Paule saith: *I doe make
this account, that the afflictions of this time are not worthe
of the glorie, which shall be shewed vpon vs.* See you, holue
manie dartes the iust men did then quench? Doe you
not thinke that those were fierie dartes, when the Pa-
triarch did burne with an inward fire, at what time he
should offer his sonne? Where were also other iust men,
which quenched all his dartes. Iftherfoze our thoughtes
make warre against vs, let vs sette this faith befoze vs,
o: if absurde lufkes (do it) let vs vse this, o: if paines and
ouermuch trauaile, let vs rest hereupon. This is by good
reason a defense to preferue all the armour whole. If
we haue not this, all the rest of our armour will sone be
pearced.

We must
quench all the
fierie dartes of
the Deuill.

Faith desen-
deth vs, against
euill thoughts,
and lufkes, and
aduerfities.

„Aboue all, (saith he) taking the shield offaith.

What meaneth he here by this,

„Aboue all?

He meaneth both in trueth, and in rightcoulnesse, and
in the preparation of the Gospell. As who should say,

Et. ij.

all

all these things haue néede of faith. And for this cause he brought that in after ward :

„And take the helmet of saluation.

As who should say : by faith you may be in safetie euer after. By

„Taking the helmet of saluation,

Simil.

Is meant the auoiding of daunger, for, euen as, an helmet, couering the head exactly on euerie side, doth not let it take anie harme, but doth keepe it safe and sound : euen so, faith also standeth in steade, both of a shield, and of a helmet of saluation. For, if we quench the (fiery) dartes of the Deuill, we may sone take vnto vs, such cogitations as may saue vs, which will not suffer the principall parte of our minde to take anie harme. For, if those thoughtes that are enemies be quenched, there shall sone be bredde in vs the thoughtes that be not such, but thoughtes that saue vs, and make vs to be of good hope : and these shall so lie in the principall parte of our minde, as the helmet is settled about the head. And not this onlie, but also we shall take

If the euill thoughtes be quenched, thoughts of saluation will succede them.

„The sword of the spirit.

The sword of the spirit, keepeth vs safe, & ouerthroweth the Deuill.

That we may not onlie keepe our selues safe from the darts that are thowen at vs, but also smite the Deuill him selfe. For, a soule, that despaireth not of it selfe, and doth not receiue his fierie dartes, shall stand very boldlie against the enemy, and shall breake his brestplate with that sword, wherewith S. Paule did breake, *And bring into captiuitie his thoughts :* and he shall helpe the dragon in peces, and cut off his head. *Perhappes here, by*

By (The word) is meant, either Gods commaundements, or the name of Iesus Christ.

„The word,

He meaneth Gods commaundement, or the thing that he willett vs to doe. Or he meaneth, that they must doe it in the name of Iesus Christ. If we fulfill Gods commaundementes, thereby shall we slay, and kill this dragon, this crooked serpent. After he had said,

*Reuel. 12
E/gy. 17*

„Ye shall be able to quench the fierie dartes of the
„Deuill :

Least

Least he should pusse the by, he declareth that they haue neede of God most of all. For, what is that he sayeth? He saith, all these things wil come to passe:

„ By all prayer, and supplication.

And you shal do all perfectlie by prayer. But when thou comest to praye, neuer aske for thy selfe alone, and so shalt thou haue God fauourable, and mercifull vnto thee. He sayeth:

„ Praying alwaies, in all prayer and supplication, in the holie spirite, and watching for the same purpose, with all instance, and supplication for all Saints.

Do not deuide me the day into seuerall times. For heare what he saith. Come vnto god at al times. For the scripture sayth, *Praying without intermission.* Heard you not of that widow, how she ouercame the Iudge by hir importunitie? Haue you not hearde of y friend, which intreated his neighbour at midnight, by his great instance? Haue you not heard of the woman of *Syrenissa*, how she procured helpe at our maisters hande, by the continuance of hir supplication? All these got their purpose, by their continuing instantlie.

We must
praise, without
ceasing.

„ Praying, saith he, alwaies in the spirit.

As though he should saie, let vs seke such things as are according to Gods will, no worldly things, nothing pertaining to this life. Therefore we haue neede, not onlie to pray without ceasing, but also to be watchfull too. The tertie sayeth,

We must
watch and
pray, con-
tinuallie.

And

„ Watching for the same purpose.

Whether he meaneth here watching all night, or of the sobrietie of the minde, I like both well. See you how wakefull that woman of *Canaan* was? Euen when the Lord did not answer hir but shaked hir off, and called hir whelp, she saide: yea Lord, euen the whelpes, doe eate of the small crumes, that do fall from their maisters table. And she neuer left off, untill she had obtayned hir sute. How did the widow also? She cried out, and continued instantlie so long,

¶ t. iij.

until

Watching
and sobrietie
of the minde
in Anna.

How teares
commend
our prayers to
God, and what
effectes they
worke.

untill she might intreate the ruler, whiche neither feared God, neither regarded man. How did the friend continue in asking, at an vnseasonable time of night, untill he made his friende to rise, hauing intreated him by earnest request? This is a watching. Will you learne the watching of the minde? Go your waies to Anna: heare me, but hir verie words, *Lord God of Sabaoth.* Or rather heare what went befoze hir words. The scripture sayeth, that all did rise from the table, and she straight waies did not betake hir selfe to sleepe and to rest. Whereupon it seemeth vnto me, that when she sat at the table, she was light, and not ouerburthened with anie meates, for then she would not haue shedde so manie teares. For, if we, when we be fasting and haue eaten no meate, doe scarce so giue our selues to prayer, or rather neuer doe pray so: much lesse could she haue prayed so, after hir eating of meate, if she had not bene at the table, like vnto them, that eate no meate. Let vs men be ashamed at the example of this woman, let vs men be ashamed, which make our supplications to attaine vnto the kingdome of heauen, and gape negligentlie, to see this woman praye vnto God for a childe, and shedde teares. And the Scripture sayeth, that she appeared befoze the Lord: and what saide she? *O Lord God of Sabaoth:* What is, if it be interpreted, *O Lord God of Hostes.* Hir teares ranne befoze hir tongue, therewith she hoped to moue God. Where there are teares, there must needs be tribulation, where there is tribulation, there is also great pietie, and diligent harte taken, to that, we pray. It followeth, if thou wilt giue eare vnto the prayer of thy seruauant, and wilt giue me a sonne, I will giue hym vnto the Lord all the dayes of hys life. Shee sayde not, for one yeare onlie, or for two, [as we do,] neither saide she, If thou giue me a childe, I will giue thee riches: but I will giue him vnto thee againe, as a whole entire gifte, though he be my firste bozne, though he be the childe that was obtayned by prayer. Thys was Abrahams daughter
in

Luke. ii. 8.

1. Sam. LII.

1. Sa.
1. Sa.

1. Sa.

in dæde . God gaue hyr a chylde , after it was asked of hym : she gaue hir childe to God^s , euen before God asked hym . But, see also hir godlinesse after this too, for, the Scripture sayeth : Hir voyce was not heard, hir lippes did but moue onelie . So cometh he vnto God, that will obtayne his requeste , not daintilie , not gaping , not slackelie , not shugging , not being extreamelie sluggish . For, I praye you , coulde not God haue giuen hir that she asked , euen without hir prayers ? I praye you , did he not knowe the womans desire , euen before hir asking ? But, if he had giuen it hir before she had asked it , the forwardnesse of the woman woulde not haue appeared , hir vertue woulde not haue bene so plainelie seene , she shoulde not haue gotten so great a rewarde . Wherefore , the deferring of it was a token , not of anye enuie or grudge , but of the tender care, that God had of hir . Wherefore , when you heare the Scripture saye : *That the Lorde had sentte vp hir wombe* , and , *That hir enemy vexed hir sore* : consider with your selfe , that the meaning is , to declare the pietie of the woman . For weigh the matter well . She had hir husbände thall vnto hir . For, he saide vnto hir : *Am not I better vnto thee , than tenne sonnes ?* And the Scripture sayeth , that hir enemy vexed hir sore . What is to saye , she caste hir barrennesse in hir teeth , she insulted againste hir , and yet she neuer reuenged hir selfe of hir , neither prayed againste hir , neither saide she , reuenge me O Lorde , for that mine enemy casteth this in my teeth . Phenenna had children , but Anna had the entire loue of hir husbände , whych was able to weigh downe that . Wherefore , he did therewith comfort hir , saying : *Am not I better vnto thee than tenne children ?* But let vs yet againe see the pietie of the woman . And Elie accounted of hir , [sayeth the Scriptures ,] as if she had bene drunk . But see also what she answereth vnto Elie .

Count

The godlie deuotion of Anna, the mother of Samuel.

God deferred the graunt of Annaes desire, to shew hir godlinesse.

1 Sam. I. 5.

1 Sam. I. 6.

1 Sam. I. 8.

The true contrition of Anna, though she suffered wrong.

Prayer procureth children at Gods hands.

Gods ambassadors are bound, which is abhorred by the lawes of men.

Prayer doth loose the Sainctes more, than the bonde can binde the.

Count not thy handmaid for a daughter of wickednesse: for by the multitude of manie wordes I am wasted alwaie euen vntill now. This is the part of a heart that is contrite in deede, when we be not græued at those that doe vs wrong, when we repine not, when we defende our selues. Nothing maketh the harte so goodlie wise, as tribulation. There is nothing so swete, as *griefe, which is according to the will of a. Cor. 7. 10* God I am wasted awaie, saith she, euen vntill now, through the multitude of my babling. Let vs all follow this womā. Hearken all you that be barren, and heare all you that loue children, heare this both men and women. For, euen men haue helped herein oftentimes. For, heare what the Scripture saith, *Isaac made intercession to the Lord, for his wife Rebecca, because she was barren. Gen. 25. 12* For, prayer is of great force. The Apostle saith,

„ With all instance and supplication, for all Sainctes:
„ And for me.

Placing himselfe last: yea saith he,

„ That utterance may be giuen vnto me, that I maie
„ open my mouth frelie, to vtter the secretes of the
„ Gospell. Whereof I am a messenger in bonds.

To whom art thou a messenger? To men saith he. O the bountifullnesse of God. He sent Ambassadors out of the heauens in his behalfe, to make a peace. And men toke the, and bounde them. And they did not as much as reuerence that, which is a common lawe, that no harme may, in any case, be done to an ambassadour. And yet I bying an ambassadour in my chaine.

„ That therein I may speake frelie, as I ought to speake.

Opp bonde lyeth vpon me, binding my libertie, by stopping my mouth: but your praier, openeth my mouth againe: that I may say al things, that I was sent to say.

„ But that yee maie also know mine affaires, and what
„ I do: Tichicus a deare brother, and faithfull minister
„ in the Lord, shall shew you all things.

If he be faithfull, he will not lie, but shew you the trueth, in all things.

„ Whom I haue sent vnto you, for the same purpose,
„ that he might knowe your affaires, and that he might
„ comforte your hearts.

God Lord, how great loue is this? As though he should say, (therefore did I it,) that euerie man might not terrifie you, at his pleasure. For it was likely, that they were in aduersitie. For these words,

„ He shall comfort your hearts,

Doe signifie so much, pryncipally: as if he should say, that he may not suffer you to fall downe.

„ Peace be vnto you brethren, and loue
„ with faith, from God the father, and from
„ the Lord Iesus Christ.

He wisheth vnto them peace, & loue, with faith. He saide well, that loue is to be simply accounted of, and that they should be in companie with them, that are of an other beleefe. Cyther, that is his meaning, or this, that followeth. That they should haue faith, to the intent, that they may confidently looke for things to come. Peace towarde God, & loue. For, if there be peace, there shall be loue also: if there be loue, there shall be peace also, and that with faith. For, loue auaieth nothing, without faith. Or rather, there can otherwise be no loue.

He wisheth
vnto them
peace, and loue
with faith.

Loue to God
and man, peace
and faith are
lincked fast to-
gether.

„ Grace be with all them, which loue our
„ Lord Iesus Christ in syncretitie. Amen.

Wherefore did he diuide them here, setting peace by it selfe, and grace by it selfe? He saith,

„ In syncretitie, Amen.

What is meant here, by

„ In syncretitie?

Cyther it signifieth in a kinde of comelie honestie, or else, it is as much, as if he should say, for incorruptible things. As

¶ U,

for

for example, not in riches, not in glorie, but in those other vncoꝛruptible things. Here, this woꝛd, In, signifieth By. He saith,

By incorruption.

Incoꝛruption
is taken for
vertue: and,
all vice and
sinne for coꝛ-
ruption.

Simil.

The beautie
and health of
the soule in
vertue.

Simil.

Simil.

What corrup-
tion is, gene-
rally.

Our bodie is
coꝛruptible:
but we must
keepe our soul
vncoꝛrupted
with sinne.

That is to say, by vertue. For al sinne is coꝛruption. And as we say, that a Virgine is stained: so say we also, that the minde is coꝛrupted. Wherebpon S. Paule saith, *Letasse your minde should bee coꝛrupt.* And againe, in matter of doctrine, he calleth it incoꝛruption. As who should say, tell me, what is it, that you call the coꝛruption of the bodie? Is it not the dissolution of the whole, and of the composition it selfe? The like falleth out also in the soule, whe sinne hath entred into it. For, temperance, strength, iustice, is the beautie of the soule: foꝛtitude, pꝛudence, and good habite, is the health of the soule. For, both he that is filthy, and deformed, & the couetous man, and he that hath giuen ouer himselfe to doe euill, and the coward, and the dastard, and the weake man, is diseased. Furthermoꝛe, sinnes also do cause coꝛruption. For they make men filthy, and cause them to be weake, and to faint. For, euen foꝛ this cause doe we properly say, that the virgine is coꝛrupted, not onelie, foꝛ that hir bodie is defiled, but because of hir transgression, foꝛ, else there is no thing, but copulation in hir fact. If the copulation were to be accounted hir coꝛruptioꝛ, then were there coꝛruption in marriage: but it is hir sinne, foꝛ, that hath shamed hir. Wherefoꝛe, what may we account the coꝛruption of an house to be, but the dissolution of the same? And euerie where, coꝛruption is a certaine change vnto the woꝛse, tending vnto an other habite, and the defacing of that, which it was befoꝛe. For, heare what the scripture saith, *For all fleshe had coꝛrupted his way.* And againe, In intollerable coꝛruption. And againe, *Men of coꝛrupt mindes.* We haue a coꝛruptible bodie, but our minde is vncoꝛruptible: let vs not coꝛrupt it also: What hath the foꝛmer sinne done. But the sinne which is committed after Baptisme, can euen coꝛrupte the soule also, & make it also easilie to become captiue to that woꝛme that neuer

neuer dieth. For, that worme could not haue touched the soule, if it had not founde it corruptible. The worme can not touch an Adamant: and, though it should touch it, yet it could do nothing to it. See, in anie case, that you do not corrupt your soule. For, that which is corrupted, is full of euill sauer.

Things corrupted, are full of euill sauer.

42, 45
43, 53
He saith, that this bodie being corruptible, shall put on incorruption: but the corruption of the minde, shall not so do. For,

there is corruption, where there is incorruption: so that, that corruption is incorruptible, hauing no end, and this death can neuer die. The like had fallen out with the bodie also, if it had remained immortall. If we depart to an other life, hauing such a kinde of corruption: we haue a corruption which is incorruptible, and without ende. For, to be burned, and to be wasted with a worme without intermission, is an incorruptible corruption. The example was to be seene, somewhat like, in blessed Iob. He was corrupted, and yet was not destroyed: but he stode rubbing the cloddes of earth, vpon his running soares. Some such like thing shall the soule suffer in an other world, when the wormes

Death that neuer dieth.

Holy Iobes bodie was corrupted, but not destroyed.

stand round about it, and gnaw vpon it, not for two yeares space, or for three, or for tenne, or for an

hundredeth, nor for tenne thousand: but

for yeares without end. For the

Scripture saith, That

their worme shall
not die.

Vu.ij.

The

The one & twentieth Morall.

Against corruption of the soule by sinne.

Couetousnesse is a corruption, that is, a foundation of vncorruptible torments.



Wherefore, I beseech you let vs feare, let vs dread the wordes, that wee fall not into the decades themselves. Couetousnesse is a corruptiō, a corruption moze grēuous, than any other, byinging vs vnto Idolatrie. Let vs shie corruption, lette vs chose in corruption. Hast thou gotten any thing by couetousnesse, from anie man? The things which thou hast taken away couetously, be corrupted: but thy couetousnesse remaineth, which is such a corruption, that it is the foundation of in corruption. Thy fruition (of that which thou hast gotten by extortion) doth passe away, but thy sinne remaineth vncorruptible. It is a grēuous mischief, not to shake off all our sinnes, in this present life. It is a great miserie to departe hence into an other life, bearing burthens of our sinnes. For, saith David, *Who will giue thee thanks in hell* There is a place to receiue iudgement, there is no moze time of repentance. Howe did the rich man lament: but yet it auailed him nothing. How many wordes vsed they, that fedde not Christ: and yet they were carried away into euerlasting fire. How much did they then say, which had wrought wickednesse? Lord, haue wee not prophesied in thy name, and in thy name, haue cast out Demilles? And yet they were not acknowledged to be his. All these things do come to passe in that world. There is no helpe to be had, if it fall not out in this world. Wherefore lette vs be afraid, that we saie not at that time, Lord, when sawe we thee hungry, and fedde thee not? Now let vs fede him, not one day, nor two, nor three: Let almes deedes and faithfulnessse neuer goe from thee. He said not, doe it once or twice: For, euen the virgins had oyle, but it continued not. Wherefore, wee haue neede of much oile, and we must be like vnto a fruitfull Olive in the house of God, Lette vs consider then, howe manie

It is a greuous mischief, not to shake off our sinnes, in this present life.

After this life the wicked shal receiue iudgement, but there is no place of repentance.

In this life we are to repent vs, and so to finde mercie: afterwarde followeth iudgement.

Psal.

Luk.

Mat.

Math.

Mat.

Prou.

Math.

Psal.

manie burthens of finnes euerie one of vs hath, and let vs
 make our charitablenesse equivalent, and answerable to
 the same, or rather much greater, that, not onlie our finnes
 may be extinguished, but also, that our iust dealings maie
 be accounted vnto vs for righteousness. For, if our god
 deedes be not so greate, that they may both putte away our
 faulces, and somewhat moze may be left, that may
 bee accounted vnto vs, for righteousness: no
 man shall deliuer vs from that punish-
 ment, from the which God graūt,
 we may be all deliuered,
 through his grace
 & kindnesse.

As you haue
 given ouer
 your members
 seruants to in-
 iquitie: so now
 much more
 give your me-
 mbers seruants to
 righteousness,
 hauing your
 fruit sanctifica-
 tion, and the
 end euerslasting
 life.

FINIS.

V u. iij!





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FINIS.



